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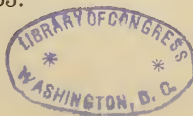
A GRAMMAR  
OF  
THE KAFFIR LANGUAGE.

BY WILLIAM B. BOYCE,  
WESLEYAN MISSIONARY.

THIRD EDITION.  
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DEDICATION PREFIXED TO THE FIRST  
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TO  
THE REV. WILLIAM SHAW,

WESLEYAN MINISTER.

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DEAR BROTHER,

MY respected brethren in the ministry, as well as myself, feel that to no one could this, the *first* Kaffir Grammar ever printed, be inscribed with more propriety than to the *first* Wesleyan Missionary in Kaffraria.

We do not, however, view you merely as our pioneer in the moral wilderness in which we labour; we have reason thankfully to acknowledge the measure of success with which the Divine blessing has accompanied your various plans for the extension of the work of God, both in the Colony, and among the tribes beyond the Colonial Frontier. While we ascribe the praise and glory to Him, to whom alone praise and glory are due, we feel no small pleasure in honouring you as the *instrument* by whose agency so much good has been effected; and we rejoice in this, that, in addition to the affectionate regards with which our private friendship would prompt us to address you, we are also bound highly to respect and honour you for your work's sake.

I remain,

For myself and brethren,

Your affectionate and obliged,

W. B. BOYCE.

Graham's Town, February 5th, 1834.

## INTRODUCTION.

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THE *first* Grammar of a language has peculiar claims on the indulgence of future labourers in the same field of inquiry. The man who has the moral courage to dare to expose at once the extent of his knowledge and of his ignorance, with no other object in view than that his colleagues and successors may profit by both, is entitled to a candid and courteous reception of his labours from the few who alone are qualified to form an estimate of their utility. Excepting the hope of being useful, there is nothing in South Africa to stimulate philological inquiry. The languages of the Aboriginal tribes offer no literary treasures for the amusement or edification of the student. A few war-songs are extant in every tribe: among the Amapondos, even satirical songs may be occasionally heard; and among the Amazulu, songs embodying sentiments indicative of a more than ordinary sensibility, are said to exist: but, generally speaking, the African intellect does not appear to advantage in the exercise of the imaginative faculties. In forensic debates, in legal pleas and cross-examinations, the native talent of a Kaffir and Mochuana appears to advantage, and no one can witness such displays of intellectual gladiatorship without being convinced that, in their case, intellect has not been affected by the distinction of colour or clime. In Europe no curiosity appears to exist, among even the curious in philology, respecting South-African dialects; as a proof of which, it is only necessary to refer to the article "Language," in the seventh edition of the *Encyclopædia Britannica* published in 1836, in which the writer appears to have been totally unacquainted with the philological labours



of the Portuguese Missionaries in Congo and Angola in the sixteenth and seventeenth centuries, as well as of more modern Missionaries in South Africa since the beginning of the present century. If the South-African dialects were mere barbarous jargons, unsusceptible of cultivation, and defying all attempts at systematization, some excuse might be made for voluntary ignorance, where knowledge would be productive of no profit; but since, on the contrary, these languages are regular in their formation, copious and harmonious in a high degree, and so peculiar in their construction as to have excited the curiosity of a writer so well known as the candid and learned LICHTENSTEIN, one naturally expected, that in a work professing to give the results of the discoveries and inquiries of the last twenty years, some reference would be made, in an article devoted to *Language*, to the singularities of the dialects of South Africa, and the present state of our information respecting them.

In the absence of any such notice from the learned, the following remarks on the languages of South Africa may not be unacceptable to the intelligent reader.

In the present state of our information, it appears probable that all the languages of South Africa may be classed under two divisions or families. The first and most ancient, which was probably that spoken by the earliest inhabitants who found their way to this extremity of the globe, comprehends the dialects spoken by the Namacquas, Bushmen, Koranas, and Hottentots. These dialects (all of which, though differing from each other, are radically the same) were once spoken throughout all South Africa, as far as the Kei River; but now, within the whole colonial border, Dutch has almost entirely supplanted them; and beyond the old border of the Kei, the Kaffirs having conquered that country from the Hottentot tribes, no trace of the Hottentot language remains, unless it be that the Kaffirs have adopted the disagreeable clicks from their Hottentot predecessors,

together with various words now naturalized in the Kaffir language.\* Along the northern frontier of the colony, the Namacqua, Korana, and Bushmen dialects are yet spoken by a numerous although scattered population. These dialects are entirely different in grammatical construction from the Kaffir and Sechuana language: they abound in those peculiar and barbarous sounds called "clicks;" and, from their harshness, and the limited nature of their vocabularies, appear to be barriers in the way of religious and intellectual culture, and, as such, doomed to extinction by the gradual progress of Christianity and civilization. The writer of the Kaffir Grammar, in the indulgence of his curiosity, once engaged in the task of compiling a sketch of the grammatical peculiarities of the Hottentot language, as spoken by the Gonaquas now scattered in Kaffirland; but relinquished the undertaking in consequence of its apparent inutility: for it is evident that the prevalence of Dutch and English among the few tribes which yet speak these uncouth and inharmonious dialects will soon supersede the necessity of further literary labours, which in this language appear hitherto to have been more curious than useful.

The second division, or family, of the South African languages comprises the sister dialects spoken by the Kaffir and Bechuana tribes, to the east and north of the colony. That the relationship subsisting between the Kaffir and Sechuana is that of descent from a common parent is evident, not only from the many words common to both, but from an almost perfect identity in the leading principles

\* Some light has recently been thrown upon the origin of the Hottentot language, by a learned and laborious Missionary of the London Society, the Rev. Mr. Elliot, of Uitenhage. This gentleman has discovered that many words of the Hottentot language are *Mongolian*. The physical structure of this people certainly resembles that of the Mongolian races; and the language is, no doubt, of the Turanian class. Pliny describes the language of these tribes as "*Stridor, non Vox*," and places them in Ethiopia: scattered fragments of tribes as degraded as the Bushmen of South Africa, and resembling them in their hissing inarticulate speech, have been so far found in every part of Africa south of Abyssinia.

of grammatical construction, as will appear from a comparison of the Sechuana Grammar, by the Rev. J. Archbell, published in 1838, also *Etudes sur la Langue Séchuana*, par E. Casalis, Paris, 1841, with that of the Kaffir, published in 1834. Yet each dialect has peculiarities of its own, sufficient to oblige the learner to consider it, for all practical purposes of speech and composition, as a distinct language. Thus the Kaffir, as spoken on the colonial border, has adopted the Hottentot click, which is unknown in the Sechuana dialects, except the Sitlokwe, which most nearly resembles the Kaffir. The sound represented by the letter *r* is never heard in Kaffir, but is quite common in Sechuana. The most striking peculiarity of the Kaffir and Sechuana family of languages, is the *euphonic or alliteral concord*. With the exception of a few terminations in the cases of the noun, and tenses of the verb, the whole business of declension, conjugation, &c., is effected by prefixes, and by changes which take place in the initial letters or syllables of words subject to grammatical government. Now as these changes, in addition to the precision they communicate to the language, also promote its euphony, causing at the same time the frequent repetition of the same letter as initial to many words in a sentence, they, or rather the principles which regulate them, have been termed "the euphonic or alliteral concord." In the languages spoken in Congo, Angola, and Loango, the same peculiarity was noticed by some of the Romish Missionaries in the sixteenth and seventeenth centuries, though they profess to regard it as an unaccountable philological vagary, defying all rule. (See Pinkerton's "Collection of Voyages and Travels in Africa," 4to.) The "Grammar of the Bunda Language," spoken in Congo, acknowledges the existence of an extensive alliteration, produced by what we term "the euphonic concord," though the principle itself, and the rules for its application, had not been discovered. Many words, plainly of Arabic extraction, probably received through the Coptic, are found

in Sechuana and Kaffir : in the latter, the frequent use of what grammarians technically term "epenthetic and paragogic letters or syllables," reminds the learner of a similar peculiarity in Hebrew and Arabic grammar.

Of the two sister languages, the Sechuana appears to prevail in the interior, while the Kaffir is principally confined to the Amaxosa, Abatembu, Amapondo, and Amazulu tribes, extending from the Great-Fish-River as far as Delagoa-Bay. A dialect of the Kaffir, as spoken by the Amazulu, is also the language of that small portion of the Amazulu which, under the Chief Matzilikatzi, wasted, a few years ago, the vast plains of Central Africa, near the Kuruman and Kurrichene. Kaffir and Sechuana, comprising a variety of dialects, only slightly differing from each other, appear to be branches of an extensive language spoken through all Africa, from the northern boundary of the Cape colony as far as the Equator. On the west coast of this extensive territory, the Damaras, a tribe visited by Mr. Archbell at Waalvisch-Bay, and again by the way of Great Namacqualand, speak a dialect of Sechuana. In Congo, Angola, and Loango, and as far as the Gaboon River, among the M'Pongwe tribes, the languages spoken are evidently of the same class. The natives of Delagoa-Bay, the Makooa tribes, extending from 17° to 4° south latitude, the Sowauli or Sowaiel, who dwell beyond the Makooa, as far as 2° north latitude, the Monjou, who are supposed to be so far in the interior, as a two or three months' journey north-east from Mozambique, speak languages only slightly differing from the Sechuana spoken near the Cape colony. An Arab, who had travelled for commercial purposes from Mombas to Mozambique, at some distance from the sea-coast, gave the writer of this some specimens of the languages spoken among the tribes through which he had passed, in which Kaffir and Sechuana words were easily recognised. Natives conveyed from the interior to Mozambique, and from thence taken to the Bechuana country, have found no difficulty in making themselves understood; sufficient proof this of a

radical identity of language. From 2° north latitude, the dialects of the Galla, &c., differ from the Sechuana, and exhibit manifest proofs of some connexion with the Ethiopic and Arabic languages. The following specimens of the vocabularies of the tribes, whose languages appear to resemble Sechuana and Kaffir, taken from Botelar's "Voyage on the East Coast," and Salt's work on Abyssinia and East Africa, will perhaps be deemed interesting:—

SPECIMENS OF THE LANGUAGES OF SOUTH AFRICA  
RESEMBLING THE KAFFIR AND SECHUANA.

ENGLISH.	KAFFIR.	SECHUANA.	DELAGOA		BOWAULI, OR	
			BAY.	MAKOHA.	MONJOU.	SOWAIEL.
Assagai .....		maroom .....	mafoom			
Bullock .....	inkomo .....	khomo .....	ohm			
Beef .....	inyama .....	nama .....	inyahmo ..	enama..	neyama	yamo
Blood .....	i-gazi .....		gahtey			
Bed .....	ukuko .....		lacooko			
Bones .....	amatambo .....		marrahmbo			
Bird .....		nunyani ..	yohnyano ..	noone..	noone	
Big man .....	umtu omkulu ..	mona mogulu ..	monohncoolo			
Breath ....	umpefumlo .....		efamoolah			
Bite .....	luma.....	luma .....	loom			
Cold .....		sirami .....	sheramey			
Die .....	ukufa .....		kufa			
Entrails ....	amatumbu .....		marroombo			
Head .....	in-thloko ..	khlogo .....	shoco			
Large .....	in-kulu .....	sigulu .....	shecoolo			
Neck .....	in-tamo .....	thamo .....	inalmo			
Oil .....	amafuta .....	mafura .....	mahfusah			
Pig .....	i-gulube .....	kulubi .....	goloua .....	colua ..	leguluve	
Rib .....	u bambo .....		imbahmbo			
Stand .....	yima .....		yim			
Swim .....	thlamba .....		thlambo			
Teeth .....	amazinyo ..		mahteenyo			
Walk .....	hamba .....		fahmbah			
Water ....	amanzi .....	mitsi .....	maze ..	meze		
Buffalo ....	inyati .....				neyate	
Antelope, or						
red buck .....		palah .....		jepalah		
Eyes .....	amethlo .....	eiklo .....	meto ..	mezo		
Mouth .....		shano .....	yanoo			
Come .....	yiza .....			aiz		
Thine .....	ako .....	ago .....	akwow			
Two .....		mabedi .....		mabbeze		
Three .....	matatu .....	mararu .....		madato		
Ten .....	shumi .....	shumi .....		kone		
Sleep .....	kulala .....	golala .....		kullale		



The importance of the Kaffir and Sechuana languages, as opening to us the means of communicating with all the tribes of Africa south of the Equator, renders every attempt to facilitate their acquisition interesting to the merchants and traders of the Cape colony. As a medium for the communication of Divine truth, the Sechuana, from the extensive range of its influence, has peculiar claims on the attention of the British and Foreign Bible Society. A Kaffir and Sechuana version of the sacred Scriptures would form the basis of many others, spoken by some millions of the human race. Along the line of coast from Delagoa-Bay to Cape Delgado, in 10° south, the influence of the Portuguese is unfavourable to any efforts towards the mental and moral improvement of the native tribes in the interior; and it is questionable whether access to them would be permitted. Beyond Cape Delgado, the influence of the Imaum of Muscat, the friend and ally of the British Government, might undoubtedly be exerted to facilitate British intercourse with the interior. It cannot be expected that a Mohammedan power should be very favourable to Missionary exertions; but much might be done preparatory to any direct attempt at preaching the Gospel. We much want to ascertain the moral statistics of South-Eastern Africa, the peculiarities of the dialects spoken, and to prepare the way for their acquisition by grammars and vocabularies, in which *one uniform alphabetical system* should be used. Versions of select portions of the Scriptures might be attempted, which, though very inferior to subsequent efforts, would be invaluable helps to future Missionaries.

It is high time the attention of the Christian public should be called to the consideration of the claims of South-East Africa. The East and West Indies, Western Africa, America, China, Australia, and Polynesia have received such a degree of attention as the means of the various religious Societies have been able to supply; but few Missionaries have been sent to explore the vast extent of



country between Delagoa-Bay and the Red Sea. The Mohammedan faith, under the patronage of the Imaum of Muscat, is rapidly spreading from the commercial depôts on the coast into the interior. It is to be hoped that the enterprise of the merchants and traders of the Cape colony, especially if aided by steam navigation, will soon make the whole line of coast, as far as Abyssinia, as familiar to the enterprising youth of this colony as Kaffirland and the Bechuana country now are. The risk of a voyage to Zanzibar at certain seasons is not so great as that attending a journey to the Bechuanas: and the superior enterprise and natural facilities afforded by the Cape colony would soon enable British merchants to compete on fair terms with the Arabs of Muscat, and the Banyans of Bombay. The extension of British trade and influence would afford openings for Missionary labour, of which many zealous men would be ready to avail themselves. The Missionary Societies now occupying Southern Africa must be directed to consider their present operations but as stepping-stones to a still wider and more important sphere of operations: and, above all, prayer must be made before God continually, that it may please Him to hasten the time when "Ethiopia shall stretch out her hands unto God."

1838.

W. B. B.

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N.B.—Since this Preface was written, Missions have been formed in East Africa by the Church Missionary Society, and by the Cambridge Church of England Society. A valuable Grammar of the Kaffir language and dialects (8vo.) has also been published by the Rev. John W. Appleyard,—a work essential to the study of African philology.

1863.

W. B. B.

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# A GRAMMAR

OF

## THE KAFFIR LANGUAGE.

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### SECTION I.

#### LETTERS, SPELLING, AND PRONUNCIATION.

1. THE Kaffir alphabet consists of twenty-six letters, represented by the Roman character: five of these are vowels; seventeen are consonants; one is a guttural, of peculiar harshness; and three are clicks, representing sounds totally unknown in the European languages.

#### VOWELS.

2. THE vowels are, a, e, i, o, u; and are sounded with great distinctness.

a	as a in the English word father
e — a	..... bate
i — ee	..... feet
o — o	..... pole
u — oo	..... boot

3. The vowels are all long and open, excepting i, which is often short, as i, in fit.

#### CONSONANTS.

4. THE consonants are, b, d, f, g, h, j, k, l, m, n, p, s, t, v, w, y, z; and are sounded as in English, the g being always hard, as in "give."

5. It may be useful to observe, that p, t, v, f, h, together with the clicks and the guttural, are never used in the inflections of words, but are always radicals.

#### GUTTURAL.

6. THE guttural, r, has two sounds : one soft, like the Dutch g, heard in the Kaffir word *rola* ; another harsh and peculiarly deep-toned, as in the word *irara*.

The sound of r, as it is found in other languages, does not exist in Kaffir ; and when the Kaffirs attempt to pronounce it, they invariably give the sound of l : in words of foreign origin, it is sounded as the English.

#### CLICKS.

7. THE letters c, q, x, represent sounds which can be learned only from a native, and which, perhaps, will never be properly pronounced by an adult European who has not acquired them in his youth : c is called the dental, because, in articulating it, the tongue is placed against the front teeth ; q is called the palatal, as it requires the tip of the tongue to be turned up to the palate ; x is called the lateral, as it is articulated at the sides of the mouth.

8. The sounds which c and q represent in English are supplied in Kaffir by ks and kw. The sound of x English, as heard in ex, is not found in Kaffir.

#### DIPHTHONGS.

9. THE diphthongs are au, ai, ei, oi, as follows :—

au pronounced as ow in the word howl. Example : *gaula*  
 ai ..... i ..... wine ..... *hai*

ei ..... ei ..... eight ..... *weiza*  
 oi ..... oy ..... boy ..... *oi (!)*

But the diphthongal sound of the three latter is doubtful.

## COMPOUND CONSONANTS.

10. THE consonants, the clicks, and the guttural combine with each other. The following are the principal which occur:—

bh as in the word bhala	hwl as in the word ihlwempu
cw ..... cwecula	thl ..... inthlwini
gc ..... gcina	thlu ..... inthlu
gcw ..... ingewe	hw ..... umhwahwalala
nc ..... nceda	jw ..... ijwaba
ncw ..... ncwaba	khl ..... inkhliziyo
qw ..... qwesha	kw ..... kwela
gq ..... gqita	lw ..... lwenu
gqw ..... igqwihra	nhy ..... inhyobo
nq ..... inqina	nhyw ..... inhyweba
nqw ..... nqwaba	nw ..... inwele
xw ..... xwila	ny ..... nyuka
gx ..... gxota	sh ..... shush
gxw ..... gxwala	shw ..... ishweshwe
nx ..... nxama	sw ..... umswi
nxw ..... nxwema	ts ..... intsika
rw ..... rweca	tsh ..... tshisa
xr ..... xrela	tshw ..... tshwila
dw ..... dwila	tsw ..... tswina
dy ..... dyoba	tw ..... itwecu
dyw ..... dywaba	ty ..... ityala
gw ..... gweba	tyw ..... tywila
gy ..... indyebo	zw ..... ilizwe
hl ..... umhla	

There is a peculiar sound heard in a few words, which,

perhaps, is occasioned by the coalescence of two clicks, and may be thus written :—

imunqcu : sour, brack

qcamata : stick

#### ACCENT.

11. THE accent is always on the penultimate, with some few exceptions : in compound words there is also a secondary accent, very slight, upon that syllable of the first word which would have taken the accent, if standing alone.

#### SYLLABIFICATION.

12. No consonant ends a syllable, except *m* and *n*. These letters seldom end a syllable, except as prefixes to nouns. The Zulus generally add the sound of *u* to the syllables which in Kaffir end with *m*, and the Kaffirs frequently do the same : thus, *Uku mka*, To depart, is frequently pronounced *Uku muka* ; *Uku gqamla*, To cut off, is frequently pronounced *Uku gqamula*.

#### READING.

13. IN reading Kaffir, observe, that every letter is sounded ; that the ringing sound of *n* is always heard (though not always written) before *d*, *g*, or *j*, when initial in a word which does not commence a sentence : thus, *Di de di fike* is pronounced *di de ndi fike*. This is also the case in compound words, and in all the tenses of the verb where *d* or *g* occur in a compound prefix : thus, in *Ku njenga nina* ? How is it ? the letter *n* is inserted before the *j* : in *Uya ku ndi beta*, You are going to beat me, and in *Di nge hambe*, I cannot go, the letter *n* is inserted before *d* and *g*.



## SECTION II.

## DIVISION AND DERIVATION OF WORDS, &amp;c.

1. THE usual division of words into nine classes, namely, the article, noun, adjective, pronoun, verb, adverb, preposition, conjunction, and interjection, suits with equal propriety the words of the Kaffir language.

2. Properly speaking, there is no article in the Kaffir; but its place is supplied by the prefixes of the nouns and the demonstrative pronoun. The prefixes (see NOUNS) are analogous to what is usually termed the indefinite article, a or an. The demonstrative pronoun is used to express emphasis or distinction; and more resembles the Latin *hic*, than the English definite article the.

3. The adjectives of the Kaffir language are very few; and in their prefixes resemble the noun-substantives. Certain forms of the verb are used as adjectives, and are subject to all the changes of prefix to which adjectives are subject in their union with the nouns which they qualify.

4. The second person singular of the imperative mood of the verb may be considered as the root from which the other words, especially the nouns, are derived. By prefixes to this part of the verb, and sometimes by a slight change in termination, the Kaffirs form nouns verbal, abstract, concrete, &c., which, though never heard as nouns before in that form, would be readily understood by every Kaffir who understood the meaning of the word from whence they are derived: thus, from

*Umhambi*, a walker,  
*Hamba*, walk, .....come, *Ukuhamba*, to walk, or  
 a walking.  
*Lumka*, beware, or take care, ..... *Ubulumko*, wisdom,  
*Umlumki*, or *ilumko*, a  
 wise man.

## EUPHONIC CONCORD.

5. THE Kaffir language is distinguished by one peculiarity, which immediately strikes a student whose views of language have been formed upon the examples afforded by the inflected languages of ancient and modern Europe. With the exception of a change of termination in the ablative case of the noun, and five changes of which the verb is susceptible in its principal tenses, the whole business of declension, conjugation, &c., is carried on by prefixes, and by the changes which take place in the initial letters or syllables of words subject to grammatical government. As these changes, in addition to the precision they communicate to the language, promote its euphony, and cause the frequent repetition of the same letter as initial to many words in a sentence, this peculiarity, upon which the whole grammar of the language depends, has been termed the EUPHONIC or ALLITERAL CONCORD.

## GENDERS.

6. THE distinction of genders, which are of so much importance in the grammars of most languages, has but little influence in the Kaffir language: only four prefixes, out of fifteen by which the forms of the nouns are distinguished, vary in their plurals, and only two in their government, according as they apply to persons or things;

in all other cases, the *prefix* of the noun, not its meaning, determines the changes which must take place in its adjective, pronoun, or verb.

7. Two distinctions of gender may be noticed: PERSONS, including both sexes; THINGS, or NEUTERS. But this division is of no use in the grammar of the language, except in reference to the two prefixes above mentioned. (See NOUNS.)

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### SECTION III.

#### NOUNS.

1. NOUNS are distinguished by *prefixes*: these prefixes are, U, UM, I, ILL, IN, IM, ISI, ULU, UBU, UKU, O, AMA, IZIN, IZIM, IML.

2. The prefixes are numbered according to the *number of the declension of the noun* to which the *prefix* belongs. By this means, they are easy of reference; which is of no small importance, considering the extensive influence which the *prefixes* exercise over all the declinable parts of speech, and that nearly *the whole of the grammatical construction of the language depends upon them*.

#### CLASSIFICATION OF NOUNS.

3. NOUNS may be divided into twelve classes or declensions, eight of which comprise the singular prefixes, and four those of the plural.

(1.) The first declension contains nouns of the personal gender beginning with the prefixes U and UM. Nouns of this declension take w for their euphonic letter.

(2.) The second declension contains nouns beginning with the prefixes **I** and **ILI**. Nouns of this declension take **L** for their euphonic letter.

(3.) The third declension contains nouns beginning with the prefixes **IN** and **IM**. Nouns of this declension take **Y** for their euphonic letter.

(4.) The fourth declension contains nouns beginning with the prefix **ISI**. Nouns of this declension take **S** for their euphonic letter.

(5.) The fifth declension contains nouns of the neuter gender beginning with the prefix **U**, and nouns beginning with the prefix **ULU**. Nouns of this declension take **LW** for their euphonic syllable; but sometimes the sound of **L** only is heard.

(6.) The sixth declension contains nouns of the neuter gender beginning with the prefix **UM**. Nouns of this declension take **W** for their euphonic letter. The necessity of separating this from the first declension will be seen when the pronouns and verbs are under consideration.

(7.) The seventh declension contains nouns beginning with the prefix **UBU**. Nouns of this declension take **B** for their euphonic letter.

(8.) The eighth declension contains nouns beginning with the prefix **UKU**; sometimes, in the infinitives of verbs, **UKW**. Nouns of this declension take **KW** for their euphonic syllable; but sometimes the sound of **K** only is heard.

The four following declensions contain nouns in the plural number only.

(9.) The ninth declension contains plural nouns beginning with the prefixes **O** and **ABA**. Nouns of this declension take **B** for their euphonic letter.

(10.) The tenth declension contains plural nouns beginning with the prefix **AMA**. Nouns of this declension take

A for their euphonic letter ; but it must be observed, that this euphonic letter is usually found to coalesce with the vowels before which, by grammatical rule, it ought to be placed, and, by this means, it changes U into O, and I into E: the other vowels, A, E, O, are uninfluenced by it, excepting that they are, in such cases, pronounced with a stronger, broader sound, which may be mistaken for the sound of w.

(11.) The eleventh declension contains plural nouns beginning with the prefixes IN, IM, IZI, IZIN, and IZIM. Nouns of this declension take z for their euphonic letter.

(12.) The twelfth declension contains plural nouns beginning with the prefix IMI. Nouns of this declension take r for their euphonic letter.

4. Care must be taken not to confound the seventh with the ninth declension, or the third with the twelfth declension: the observation under the sixth declension applies to all these cases.

5. There are a few apparent exceptions to these rules; but they are only apparent, not real ones. These apparent exceptions are contractions, thus: *isonka* and *isanthla* take s for their euphonic letter; though, at first sight, they appear to belong to the second declension, they in reality belong to the fourth, being contractions from the prefix ISI. So also the words *utyani*, *utyalwa*, take B for their euphonic letter: though they appear to belong to the fifth declension, they belong to the seventh, being contractions from *ubutyani*, *ubutyalwa*. In all cases where N follows I, and precedes a click, of which it forms a part, as in the word *ingina*, there is a danger of considering such words as belonging to the third declension, whereas they belong to the second, the prefix being I, and not IN.

6. It will be necessary to bear in mind, that the Dutch

and the English words which have been introduced into the Kaffir language, as names for objects with which the Kaffirs were previously unacquainted, usually take the prefix **I**, with the euphonic letter of the prefix **IN**. To avoid endless mistakes, and to guard as much as possible against the introduction of numerous anomalies in the syntax of the language, it is desirable that Missionaries and others, in translating the Scriptures, should prefix **UM** singular, and **ABA** plural, to the names of sects, offices, &c., as *um-Priest*, *um-Pharisee*; *aba-Priest*, *aba-Levite*.

The above classification of nouns should be carefully committed to memory, as each declension is connected in a peculiar manner with its pronoun, adjective, verb, and with other nouns in the genitive case, or in apposition.

#### NUMBER OF NOUNS.

7. THE plural is formed from the singular, by a change of prefix. The first, second, third, fourth, fifth, and sixth declensions are singular; the seventh and eighth are both singular and plural; and the ninth, tenth, eleventh, and twelfth are plural.

#### FORMATIONS OF THE PLURAL.

8. THE singular prefixes change into the plural in the following manner:—

- I. **UM** into **ABA**: as, *umn-tu*, a person; *aba-ntu*, persons.  
**U** ..... **O**: as, *u-Faku*, Faku; *o-Faku*, the Faku.
- II. **I** ..... **AMA**: as, *i-hashe*, a horse; *ama-hashe*, horses.  
**ILI** ... **AMA**: as, *ili-zwi*, a word; *ama-zwi*, words.
- III. **IN** ..... **IZIN**: as, *in-hlu*, a house; *izin-hlu*, houses.  
**IM** ..... **IZIM**: as, *im-asi*, a cow; *izim-azi*, cows.



IV. ISI .... IZI : as, *isi-tya*, a basket ; *izi-tya*, baskets.

V. ULU ... IZIN : as, *ulu-ti*, a rod ; *izin-ti*, rods.

U (See Remark III. following this paragraph.)

VI. UM ... IMI : as, *um-lambo*, a river ; *imi-lambo*, rivers.

Remark I. The prefixes, *in*, *im*, belonging to the third declension are commonly the same in the plural as in the singular, in which case they may be considered as belonging to the eleventh, the euphonic letter of which they then assume ; thus : *Inkosi yam*, My captain, *Imazi yam*, My cow, become, in the plural, according to the eleventh declension, *Inkosi zam*, My captains, *Imazi zam*, My cows.

Remark II. When the prefix *in* (the third declension) is attached to nouns to which belongs distinction of sex, the plural is formed in *ama*, thus :—

*In-doda*, man ; *ama-doda*, men.

*In-kazana*, girl ; *ama-kazana*, girls.

*In-kwenkwe*, boy ; *ama-kwenkwe*, boys.

Remark III. The prefix *u* (the fifth declension) forms its plural variously :—

First. Some nouns form their plural in *o*, as : *U-nomeva*, A wasp ; *O-nomeva*, Wasps. These nouns follow, in the singular, the analogies of nouns in the first declension, and, in the plural, those of the ninth.

Second. Some nouns form their plural in *i*, as : *U-lwimi*, Tongue ; *I-lwimi*, Tongues : *Uncedo*, Help ; *Incedo*, Helps. This form of the plural follows the analogies of the eleventh declension, as : *Ilwimi zam*, My tongues.

Third. Some nouns form their plural in *in* and *im*, as : *U-bambo*, Rib ; *Im-bambo*, Ribs : *U-tango*, A

hedge; *In-tango*, Hedges. These plurals also belong to the eleventh declension.

Fourth. The following are examples of nouns in the fifth declension, which take *o* in the plural:—

<i>Uselons</i> .....	The Ceylon pumpkin.
<i>Unomeva</i> .....	The wasp.
<i>Uxam</i> .....	The guana.
<i>Unomadudwane</i>	The scorpion.
<i>Umbona</i> .....	Indian corn.
<i>Ugxan</i> .....	A caldron with three legs.
<i>Unyiwa</i> .....	The garnet-bead.
<i>Ungeshe</i> .....	Striped ear-bead.
<i>Udade</i> .....	Sister.

Fifth. The following are examples of nouns in the fifth declension, which take *i* in the plural:—

<i>ulwimi</i> ...	tongue.
<i>ulwanhle</i>	sea.

and all nouns which have the prefix *u*, followed by *lw*.

Sixth. The following are examples of nouns in the fifth declension, which take *in* or *im* in the plural:—

<i>usana</i> ,	an infant.
<i>usapo</i> ,	a child.
<i>utango</i> ,	a hedge.
<i>upau</i> ,	a sign.
<i>ubambo</i> ,	a rib.

Remark IV. The Kaffirs frequently in conversation personify words, by prefixing to them *u*: these form their plural in *o*:—

## SINGULAR.

## PLURAL.

*U-ewe wako*, Thy Yes;

*o-ewe bako*, thy Yeses.

*U-noko wako*, Thy Nevertheless; *o-noko bako*, thy Neverthelesses.

## GENDERS OF NOUNS.

9. THE distinction of personal and neuter gender is sufficient for the regulation of grammatical construction, as the distinction between masculine and feminine has no influence, and is of no service in the grammar of the language. The personal gender includes the masculine and feminine; the feminine is sometimes distinguished from the masculine by the termination KAZI, but more frequently by the use of a different word, as :—

## MASCULINE.

## FEMININE.

<i>Ihashe</i> , a horse;	<i>ihashe-kazi</i> , a mare.
<i>Inkosi</i> , a chief;	<i>inkosi-kazi</i> , a chief's wife.
<i>Inja</i> , a dog;	<i>inja-kazi</i> , a bitch.

10. There is a peculiarity in the words for father and mother which must be noticed.

## MASCULINE.

## FEMININE.

<i>Ubawo</i> , my father;	<i>uma</i> , my mother,
<i>Uyikho</i> , thy father;	<i>unyoko</i> , thy mother.
<i>Uyise</i> , his father;	<i>unina</i> , his mother.

11. The student need pay but little attention to the subject of *genders*, as the *prefixes of nouns* have, in Kaffir, precisely the same influence as the gender of nouns in the inflected languages of ancient and modern Europe: thus *inkhu*, a house, *inkazana*, a girl, and *indoda*, a man, as antecedents of a pronoun, take the very same pronominal form, although in English the pronouns would distinguish the sex. Thus, in English, *it*, *she*, *he*, would be the pronouns employed to distinguish between *house*, *girl*, and *man*, while in Kaffir the distinction of sex is lost sight of in the *form of the word*, which *alone* is the subject of gram-

matical government, and *yona*, (it,) agreeing with the prefix **IN**, is employed. In the genitive, where, in this case, in English, *its*, *hers*, *his*, would be used, the Kaffir *ayo*, referring to *yona*, is alone necessary ; and in the accusative, the English *it*, *her*, *him*, is, for the same reason, simply supplied by *yi*, the accusative of *yona*.

#### CASES OF NOUNS.

12. THE distinction of case is chiefly observable in the genitive, vocative, and ablative cases of nouns ; but as the pronouns have an accusative and dative case, it will be convenient to assign six cases to the declinable words of the Kaffir language ; namely, the nominative, genitive, dative, accusative, vocative, and ablative.

13. The nominative case is distinguished by *the prefix*, which answers the end of the indefinite article **A** or **AN** in English. The demonstrative pronoun is sometimes used as the definite article. Each class of prefixes has its own form of the definite or demonstrative pronoun. (See PRONOUN.)

#### GENITIVE CASE.

14. THE genitive case is formed as follows :—

First. By prefixing the euphonic letter of the governing noun to the prefix of the noun which is governed in the genitive case.

Second. When the euphonic letter is thus prefixed to the prefix of another noun, the vowels **U**, **I**, of the prefix are changed into **O**, **E**.

Third. When **AMA** is the prefix of the word governing, no euphonic letter is used, but the vowels **U**, **I**, of the prefix of the word governed are changed into **O**, **E** ; when **A**, **O**, **E**, are initial vowels in nouns or pronouns in the

genitive governed by the prefix AMA, they experience no change.

15. The following examples will suffice for the illustration of these rules :—

DECLENSION. EUPHONIC LETTER.

I .....	<i>w</i> ...	Umtu <i>welizwe</i> , A man of the country.
II .....	<i>l</i> ...	Ihashe <i>lenkosi</i> , Horse of the captain.
III .....	<i>y</i> ...	Inkosi <i>yabantu</i> , Captain of the people.
IV .....	<i>s</i> ...	Isicakasomtu, Servant of a person.
V .....	<i>lw</i> ...	Usana <i>lwenkosi</i> , Infant of the captain.
VI .....	<i>w</i> ...	Umlambo <i>welizwe</i> , River of the country.
VII .....	<i>b</i> ...	Ubuso <i>besicaka</i> , Face of the servant.
VIII.....	<i>kw</i> ...	Ukutya <i>kwamahashe</i> , Food of the horses.
IX .....	<i>b</i> ...	Abantu <i>bomhlaba</i> , People of the earth.
X ... (See Rule III.)		Amazwi <i>enkosi</i> , Words of the captain.
XI.....	<i>z</i> ...	Inkomo <i>zabantu</i> , Cattle of the people.
XII .....	<i>y</i> ...	Imiti <i>yomhlaba</i> , Trees of the earth.

16. Before nouns which are names of persons, *ka* is used as the sign of the genitive, with a syllable prefixed to *ka*, formed of the euphonic letter of the governing noun and its initial vowel: but the first, third, sixth, eighth, tenth, and twelfth declensions *seldom* prefix this syllable.

DECLENSION.

I .....	Umtu <i>waka</i> or <i>ka</i> Faku, Faku's men.
II ....	Ilizwi <i>lika</i> Tixo, God's word.
III ...	Inkosi <i>yika</i> or <i>ka</i> bawo, Captain of my father.
IV ....	Isitya <i>sika</i> ma, My mother's basket.
V .....	Usana <i>luka</i> Pato, Pato's infant.
VI ....	Umti <i>waka</i> or <i>ka</i> Nodolo, Nodolo's tree.
VII ...	Ubulumko <i>buka</i> Tixo, Wisdom of God.

- VIII... Ukutya *kuka* or *ka* Vadanna, Vadanna's food.  
 IX ... Abantu *baka* Tixo, People of God.  
 X ..... Amahashe *ka* Kobi, Kobi's horses.  
 XI ..... Inkomo *zika* Tengwane, Tengwane's cattle.  
 XII ... Imiti *ka* or *yika* Nodolo, Nodolo's trees.

17. Another mode of expressing the genitive in cases where distinction or emphasis is required, is as follows. *Gowo*, *leli*, &c., according to the following table, supply the place of the preceding forms; they are, in fact, the same forms, with the addition of a syllabic prefix, *go*, *le*, &c.:—

PREFIXES.	BEFORE A PROPER NAME.	BEFORE A PREFIX BEGINNING WITH U.	BEFORE A PREFIX BEGINNING WITH I.
I. UM-fazi	<i>gowoka</i> Pato	<i>gowomtu</i>	<i>gowenkosi</i>
II. I-hashe	<i>lelika</i> .....	<i>lelomtu</i>	<i>lelenkosi</i>
III. IN-kosi	<i>yeyika</i> .....	<i>yeyomtu</i>	<i>yeyenkosi</i>
IV. ISI-tya	<i>sesika</i> .....	<i>sesomtu</i>	<i>sesenkosi</i>
V. U-tando	<i>loluka</i> .....	<i>lolomtu</i>	<i>lolenkosi</i>
VI. UM-lambo	<i>gowuka</i> .....	<i>gowomtu</i>	<i>gowenkosi</i>
VII. U-buso	<i>bobuka</i> .....	<i>bobomtu</i>	<i>bobenkosi</i>
VIII. UKU-tya	<i>kokuka</i> .....	<i>kokwomtu</i>	<i>kokwenkosi</i>
IX. A-bantu	<i>gabaka</i> .....	<i>gabomtu</i>	<i>gabenkosi</i>
X. AMA-doda	<i>gawaka</i> .....	<i>gawomtu</i>	<i>gawenkosi</i>
XI. IZI-tya	<i>zezika</i> .....	<i>zezomtu</i>	<i>zezenkosi</i>
XII. IMI-lambo	<i>yeyika</i> .....	<i>yeyomtu</i>	<i>yeyenkosi</i>

Thus:—Umfazi *gowentombi zika* Aaron, A woman of the daughters of Aaron; Umtwana lo *gowabantwana bama* Hebrews, The child this of the children of the Hebrews.

18. To express the partitive sense in which *OF* is sometimes used in English, the Kaffirs sometimes prefix *k*, as follows:—

## DEC.

I. umfazi	<i>kumfazi</i>
II. ihashe	<i>kwahashe</i>
III. inkosi	<i>kwinkosi</i>
IV. isitya	<i>kwisitya</i>
V. utando	<i>kutando</i>
VI. umlambo	<i>kumlambo</i>

## DEC.

VII. ubuso	<i>kubuso</i>
VIII. ukutya	<i>kukutya</i>
IX. abantu	<i>kubantu</i>
X. amadoda	<i>kumadoda</i>
XI. izitya	<i>kwizitya</i>
XII. imilambo	<i>kwimilambo</i>

19. To express “of” or “belonging to,” in reference to any *place*, the euphonic letter of the noun is used, with the addition of *as*, inserted between it and the ablative case of the place, thus:—

## DECLENSION.

I. Umtu *wasemampondweni*, A man of Amampondo land.

II. Ihashe *laserini*, ..... A horse of Graham's-Town ; that is, belonging to Graham's-Town.

20. The dative case of nouns has no form distinct from the ablative ; but the dative of *persons* can be expressed by prefixing *ku*, as : *Diya ku Pato*, I go to Pato. The objective is the same as the nominative.

21. The *vocative* case is formed from the *nominative*, by dropping the *prefix*, if it consists of a vowel only, as : '*Bawo*, O my father ; '*Tixo*, O God. If the prefix consists of a consonant as well as a vowel, the initial vowel is dropped, as : '*Nkosi*, O chief ; '*mfazi*, O woman. Very often *wa* or *he* is prefixed, especially in familiar speeches, as : *wa Faku*, *wa 'mqai*, *he Faku*. The use of O, as, *O'Nkosi*, is an Anglicism, but is often used. In calling aloud to a person *wena* is used, as : *Wena Faku*, *Wena Vadana*.



## ABLATIVE CASE.

22. The ablative case of nouns is formed from the noun by,—

First. Changing the *final* vowel into *eni* or *ini*, and the initial vowel into *e*, (*eni* is used when the noun ends in *a*, *ini*, when it ends in *i*,) as:—

Ilizwi, word ;	elizwini, in the word.
Isanhla, hand ;	esanhleni, in the hand.

Second. Nouns ending in *u* or *o* sometimes change those terminations into *w*, and then take the regular ablative termination, *eni* or *ini*, as:—

Inhlu, house ;	enhlwini, in the house.
Ubuso, face ;	ebusweni, in the face.

Third. *B*, with a vowel before it, (with some few exceptions,) changes into *ty* in the ablative case, as:—

Inkabi, ox ;	enkatyeni, in the ox.
Umqabo, chalk ;	enqatyeni, in the chalk.

When *b* forms a part of the *prefix* of the noun, it never changes into *ty* in the ablative.

Fourth. *Mb* changes into *nj*, as:—

Umlambo, river ;	emlanjeni, in the river.
Intambo, thong ;	entanjeni, in the thong.

Fifth. *Mo* changes into *ny*, as:—

Umlomo, mouth ;	emlonyeni, in the mouth.
Intamo, neck ;	entanyeni, in the neck.

Sixth. Nouns of the fifth declension, with the prefix *u*, change that prefix into *elu*, as:—

Udaka, mud ;	<i>eludakeni</i> , in the mud.
Udada, thicket ;	<i>eludadeni</i> , in the thicket.

Seventh. Nouns of the eleventh declension take the uncontracted plural form in the ablative, as :—

Inkomo, cattle ;	<i>ezinkomeni</i> , among the cattle.
Inkosi, captains ;	<i>ezinkosini</i> , among the captains.

Eighth. To express *near to*, *gas* is prefixed to the ablative, as :—

<i>Gasenhlewini</i> , near to the house.
<i>Gasemini</i> , near to the tree.

Ninth. The ablative of places is expressed by merely changing the initial vowel of the noun into *e*, as :—

Umgwali, the Umgwali ;	<i>Emgwali</i> , at the Umgwali.
Irini, the Irini ;	<i>Erini</i> , at the Irini.

*Imini* and *ubusuku* follow the same rule, as :—

<i>Emini</i> , in the day ;	<i>Ebusuku</i> , in the night.
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Tenth. When a pronoun precedes the ablative of nouns, *s* is inserted between the pronoun and the noun, as :—

U semsebenzini, he is at the work.
Ba sezinkomeni, they are among the cattle.
Di semlanjeni, I am in the river.
Inkomo zi sensemini, the cattle are in the garden.

23. To distinguish between the sense of *TO* and *FROM*, implied in the termination of the ablative case, the Kaffirs frequently append some tense of the verb *uku vela*, to come, or be from, to the nominative of the verb which

requires the sense of FROM to be understood in the ablative case of the noun which follows it, as :—

Amanthla *a vela* ezulwini ; power from on high, or power which comes from on high.

Sometimes *ku* is used to express FROM, as :—

Da tabata *ku* Pato, I took from Pato.

24. To express FOR, a particular form of the verb is used, (see VERB,) as :—

Wa m *zalela* umtwana, she bare for him a child.

25. To express the sense of BY, THROUGH, WITH, or ALSO, and AND, sundry additions are made to the prefixes of the several classes of nouns. Before we exhibit these in a tabular form, the reader will be aided in understanding them by the following remarks :—

Remark I. The first column of the table expresses *by*, as, *it is done by* : *Wo bizwa gu Pato* ; He will be called by Pato. It also expresses *it is he*, or, *it is it*, thus : *Gu Pato*, It is Pato ; *Sisitya*, It is a basket.

Remark II. To express *through*, in the sense of “by means of,” the second column is used, thus : *Si wile go budenge betu* ; We have fallen *through*, or *by means of*, or *on account of*, our stupidity.

Remark III. To express the conjunctive sense of *with*, *also*, *and*, the third column is used, as : *Diya hamba no Pato* ; I walk with Pato.

	Gu-Pato, Gum-Tandi,... Tand.	by Pato. ... a woman. ... a horse. ... a word. ... a chief. ... a pot. ... a basket. ... mud. ... people. ... a river. ... a face. ... food. ... sisters. ... people. ... men. ... chiefs. ... baskets. ... years.	Go-Pato, Gom-Tandi, Gomfazi, Gehashe, Gelizwi, Genkosi, Gembiza, Gesitya, Godaka, Goluntu, Gomlambo, Gobuso, Gokutya, Godade, Gabantu, Gamadoda, Gezinkosi, Gezitya, Geminyaka,	through Pato. ..... Tand. ..... a woman. ..... a horse. ..... a word. ..... a chief. ..... a pot. ..... a basket. ..... mud. ..... people. ..... a river. ..... a face. ..... food. ..... sisters. ..... people. ..... men. ..... chiefs. ..... baskets. ..... years.	No-Pato, No-Tandi, Nomfazi, Nehashe, Nelizwi, Nenkosi, Nembiza, Nesitya, Nodaka, Noluntu, Nomlambo, Nobuso, Nokutya, Nodade, Nabantu, Namadoda, Nezinkosi, Ncizitya, Neminyaka,		with Pato. ..... Tand. ..... a woman. ..... a horse. ..... a word. ..... a chief. ..... a pot. ..... a basket. ..... mud. ..... people. ..... a river. ..... a face. ..... food. ..... sisters. ..... people. ..... men. ..... chiefs. ..... baskets. ..... years.
I.	Gu-Pato, Gum-Tandi,... Tand.		Go-Pato, Gom-Tandi,	through Pato.	No-Pato, No-Tandi,		with Pato.
	Gumfazi,	... a woman.	Gomfazi,	..... Tand.	Nomfazi,		..... Tand.
II.	Lihashe,	... a horse.	Gehashe,	..... a woman.	Nehashe,		..... a woman.
	Lilizwi,	... a word.	Gelizwi,	..... a horse.	Nelizwi,		..... a horse.
III.	Yinkosi,	... a chief.	Genkosi,	..... a word.	Nenkosi,		..... a word.
	Yimbiza,	... a pot.	Gembiza,	..... a chief.	Nembiza,		..... a chief.
IV.	Sisitya,	... a basket.	Gesitya,	..... a pot.	Nesitya,		..... a pot.
V.	Ludaka,	... a basket.	Godaka,	..... a basket.	Nodaka,		..... a basket.
	Luluntu,	... mud.	Goluntu,	..... mud.	Noluntu,		..... mud.
VI.	Gumlambo,	... people.	Gomlambo,	..... people.	Nomlambo,		..... people.
VII.	Bubuso,	... a river.	Gobuso,	..... a river.	Nobuso,		..... a river.
VIII.	Kukutya,	... a face.	Gokutya,	..... a face.	Nokutya,		..... a face.
IX.	Bodade,	... food.	Godade,	..... food.	Nodade,		..... food.
	Babantu,	... sisters.	Gabantu,	..... sisters.	Nabantu,		..... sisters.
X.	Gamadoda,	... people.	Gamadoda,	..... people.	Namadoda,		..... people.
XI.	Zinkosi,	... men.	Gezinkosi,	..... men.	Nezinkosi,		..... men.
	Zizitya,	... chiefs.	Gezitya,	..... chiefs.	Ncizitya,		..... chiefs.
XII.	Yiminyaka,	... baskets.	Geminyaka,	..... baskets.	Neminyaka,		..... baskets.
		... years.		..... years.			..... years.

26. Nouns in apposition are united to each other by prefixing the following forms, (of the relative pronoun and verb substantive,) according to the declension of the first noun, to the forms of the second noun found in the first column of the preceding table :—

## DEC.

- |       |          |      |  |
|-------|----------|------|--|
| I.    | prefixes | O    | Umtu <i>o</i> Gu-Faku ; The man who is Faku.                             |
| II.   | .....    | E LI | Igosa <i>e li</i> sisicaka ; The steward who is a servant.               |
| III.  | .....    | E    | Inkosi <i>e liroti</i> ; The captain who is valiant.                     |
| IV.   | .....    | E SI | Isicakakasi <i>e si</i> yintombi ; The servant who is the girl.          |
| V.    | .....    | O LU | Ulwanhle <i>o lu</i> lulwanhle olukulu ; The sea which is the great sea. |
| VI.   | .....    | O    | Umti <i>o</i> yintsika ; The tree which is the pillar.                   |
| VII.  | .....    | O BU | Ubusuku <i>o bu</i> bubumnyama ; The night which is darkness.            |
| VIII. | .....    | O KU | Ukutya <i>o ku</i> sisonka ; The food which is bread.                    |
| IX.   | .....    | A BA | Abantu <i>a ba</i> ngamasela ; The people who are thieves.               |
| X.    | .....    | A    | Amakwenkwe <i>a</i> zizigidimi ; The boys who are messengers.            |
| XI.   | .....    | E ZI | Inkosi <i>e zi</i> ngamadoda ; The captains who are men.                 |
| XII.  | .....    | E    | Imiti <i>e</i> lihlati ; The trees which are the forest.                 |

27. A *contracted* mode of expressing nouns in apposition is also used, when the preceding prefixes of the first noun are placed before the *nominative* of the second noun, the initial vowel being dropped, thus :

Umtu *o si* denge ; The man who is foolish.  
 Igosa *o li* sidenge ; The steward who is foolish.

## SECTION IV.

## ADJECTIVES.

1. ADJECTIVES take their prefixes from the prefix of the noun by which they are governed. They are usually written, when placed in vocabularies, with the prefixes *in*, *im*, *i*, thus: *inkulu*, great, properly, it is great, referring to *into*, or some noun with the prefix *in*: *imhlope*, white, or, it is white: *irara*, bitter, or, it is bitter.

2. Adjectives are united to nouns by means of the relative pronoun and verb substantive of each declension of nouns, which is prefixed to the adjective according to the following table:— (See PRONOUNS.)

DEC.	NOUNS TO WHICH THE ADJECTIVES REFER.	IN-KULU.	IM-BI.	IM-HLOPE.	I-RARA.
I.	UM-fazi	o m-kulu	o m-bi	o m-hlope	o-rara
II.	I-hashe	e li-kulu	e li-bi	e lim-hlope	e li-rara
III.	IN-kosi	e n-kulu	e m-bi	e m-hlope	e-rara
IV.	ISI-tya	e si-kulu	e si-bi	e sim-hlope	e si-rara
V.	U-tando	o lu-kulu	o lu-bi	o lum-hlope	o lu-rara
VI.	UM-lambo	o m-kulu	o m-bi	o m-hlope	o-rara
VII.	UBU-so	o bu-kulu	o bu-bi	o bum-hlope	o bu-rara
VIII.	UKU-tya	o ku-kulu	o ku-bi	o kum-hlope	o ku-rara
IX.	ABA-ntu	a ba-kulu	a ba-bi	a bam-hlope	a ba-rara
X.	AMA-doda	a ma-kulu	a ma-bi	a m-hlope	a-rara
XI.	IN, IM, IZIN	e zin-kulu	e zim-bi	e zim-hlope	e zi-rara
	IZI-tya	e zi-kulu	e zi-bi	e zim-hlope	e zi-rara
XII.	IMI-lambo	e mi-kulu	e mi-bi	e m-hlope	e-rara

3. In the above table there are two columns for adjectives beginning with *im*. The difference in the omission

or retention of the *m* in some cases arises from a variety in pronunciation, or from the *m* of the prefix being considered as part of the root-word; in which case, of course, the adjective will follow the analogies of adjectives beginning with *i*: thus, *im-hlope*, will be *eli-mhlope*, &c., as *irara*.

4. In some few cases, certain nouns are united to their adjectives after the manner of nouns placed in apposition. (See Section III., No. 26.) This is when a peculiar emphasis is intended to be placed on the adjective: thus, the HOLY SPIRIT is always termed *Umoya O yingcwele*; literally, The Spirit which is the Holy One; not *Umoya O ngcwele*, The Spirit which is holy. For the manner in which adjectives are joined to the verb TO BE, see VERBS.

5. Nouns used adjectively are united to other nouns by means of the relative pronoun of the noun to which they refer, and the verb *uku ba nayo*, to have, or be with it. (See VERBS.) The following examples will explain this: *i* and *u*, when initial before the noun, are changed into *e* and *o*:—

## DEC.

- I. prefixes O-N Umtu *o-nobulumko*; A man who has wisdom.
- II. .... E LI-N Ihashe *e li-namanhla*; A horse which has strength.
- III. .... E-N Inkosi *e-nobubele*; A chief who has money.
- IV. .... E SI-N Isicaka *e si-nobumenemene*; A servant who has fraud.
- V. .... O LU-N Udaka *o lu-namanzi*; Mud which has water.
- VI. .... O-N Umlambo *o-nenhlabati*; A river which has sand.
- VIII. .... O KU-N Ukutya *o ku-namanhla*; Food which has strength.



DEC.

- IX. .... A BA-N Abantu *a ba-nobulumku* ; People who have wisdom.
- X. .... A-N Amahashe *a-namendu* ; Horses which have speed.
- XI. .... E ZI-N Inkosi *e zi-noburoti* ; Captains who have valour.
- XII. .... E-N Imiti *e-namanhla* ; Trees which have strength.

6. The Kaffir mode of counting is rather complex, as will appear from the following table. To express twenty, they say, tens which are two ; to express twenty-one, tens which are two which have one.

## CARDINAL, ORDINAL, AND ADVERBIAL NUMBERS.

## CARDINAL.

I-nye,	one.
Zi-mbini,	two.
Zin-tatu,	three.
Zi-ne,	four.
Zin-hlanu,	five.
Zin-tandatu,	six.
Zi-xenxe,	seven.
Zi-mboxo, or sibozo, or toba	
'mnwembini,	eight.
I-toba, or toba 'mnwemnye,	nine.
I-shumi,	ten.
I-shumi e li nanye,	eleven.
Ama-shumi amabini,	twenty.
Ama-shumi amabini a nanye,	twenty-one.
I-kulu,	one hundred.
I-kulu e li namashumi mahlanu,	one hundred and fifty.

Amakulu amabini,	two hundred.
I-waka,	one thousand.
I-waka e li nekulu,	one thousand one hundred.
Ama-waka amabini,	two thousand.
Ama-waka amabini a nekulu	two thousand one hundred and
e li neshumi,	ten.
Ama-waka amabini a nekulu	two thousand one hundred and
e li namashumi mathlanu,	fifty.
Ama-waka amatatu a namashu-	
mi mahlanu,	three thousand and fifty.
Ama-waka a lishumi,	ten thousand.
Ama-waka amashumi mabini,	twenty thousand.
Ama-waka amashumi matatu	
a namashumi matandatu,	thirty thousand and sixty.

## ORDINAL.

Kuqala,	first.
Isibini,	second.
Isitatu,	third.
Isine,	fourth.
Isihlanu,	fifth.
Isitandatu,	sixth.
Isixenxe,	seventh.
Isimboxo,	eighth.
Isitoba,	ninth.
Ishumi,	tenth.

From *amashumi* they are formed by the relative pronoun and the verb prefixed, according to the declension of the word to which they relate, as : *E yamashumi mabini* ; The thing which is the twentieth.

## ADVERBIAL.

Kanye,	once.
Kabini,	twice.
Katatu,	thrice.

Kane,	four times.
Kahlanu,	five times.
Katandatu,	six times.
Kazixenxe,	seven times.
Kamboxo,	eight times.
Katoba,	nine times.
Kashumi,	ten times.
Kamashumi, &c.,	twenty times.
Kakulu, &c.,	a hundred times.
Kawaka, &c ,	a thousand times.
Kamawaka,	thousandfold.

7. The cardinal numbers are united to the nouns to which they refer in the same manner as other adjectives, thus:—

DEC.

I. Umfazi,	o-mnye.
II. Ihashe,	e li-nye.
III. Inkosi,	e-nye.
IV. Isitya,	e si-nye.
V. Utando,	o lu-nye.
VI. Umlambo,	o-mnye.
VII. Ubuso,	o bu-nye, o bu-bini, o bu-tatu, o bu-ne, o bu-hlanu, o bu-tandatu, o bu-zixenxe, o bu-mboxo, o bu-litoba.
VIII. Ukutya,	o ku-nye, o ku-bini, o ku-tatu, o ku-ne, o ku-hlanu, o ku-tandatu, &c.
IX. Abanta,	a ba-bini, a ba-tatu, a ba-ne, a ba-hlanu, a ba-tandatu, &c.
X. Amadoda,	a ma-bini, a ma-tatu, a ma-ne, a ma-hlanu, a ma-tandatu, &c.
XI. Izitya,	e zi-bini, e zin-tatu, e zi-ne, e zin-hlanu, e zin-tandatu, &c.
Inkosi,	e zim-bini, &c., the same as XI.
XII. Imilambo,	e mi-bini, e mi-tatu, e mi-ne, e mi-hlanu, e mi-tandatu, &c.

8. The ordinal numbers are usually governed in the genitive case by the nouns to which they refer, according to the rules, Section III., No. 14, as, *Umkhla wesibini*, The second day : sometimes also the ordinal numbers, as, *Umkhla weshumi*.

9. Sometimes, for the sake of emphasis, the relative pronoun is prefixed to the noun governed in the genitive, thus :—

## DEC.

- I. Umfazi o wokuqala ; The woman which is first.
- II. Ihashe e lesibini ; The horse which is second.
- III. Inkosi e yesibini ; The chief which is second.
- IV. Isitya e sesibini ; The basket which is second.
- V. Utando o lwesibini ; The love which is second.

10. To express, *it is one*, meaning that no more than one is spoken of, the following forms are used :—

## DEC.

- I. Umtu *emnye*, One man.
- II. Ihashe *linye*, One horse.
- III. Inkomo *inye*, One beast.
- IV. Isitya *sinye*, One basket.
- V. Usapo *lunye*, One child.
- VI. Umlambo *munye*, One river.
- VII. Ubuso *bunye*, One face.
- VIII. Ukuhlwa *kunye*, One evening.

11. To express, *not one*, the initial vowel of the number *one* is dropped, and *na* is prefixed.—

## DEC.

- I. *Namnye* umtu, Not one man.
- II. *Nalinye* ihashe, Not one horse.

DEC.

III. *Nanye* inkosi, Not one captain.IV. *Nasinye* isitya, Not one basket.V. *Nalunye* usapo, Not one child.

&amp;c.

&amp;c.

12. When a noun which is the object of a verb active is followed by an adjective of number, the adjective is not connected with its noun according to the table in paragraph 2, but the apocopated form of the verb *uku ba*, to be, preceded by the nominative No. 2 of the personal pronoun of the noun to which the adjective refers, is used, according to the following examples:—

DEC.

I. Umtu *a be* mnye; A person, let him be one.II. Ihashe *li be* linye; A horse, let it be one.III. Inkosi *i be* nye; A chief, let him be one.IV. Isitya *si be* sinye; A basket, let it be one.V. Ubambo *lu be* lunye; A rib, let it be one.VI. Umlambo *u be* mnye; A river, let it be one.VII. Ubuso *bu be* bunye; A face, let it be one.VIII. Ukuhlwa *ku be* kunye; Evening, let it be one.IX. Abantu *ba be*-babini, -batatu, -bane, -bahlanu, -batandatu, -sixenxe, -mboxo, -litoba.X. Amahashe *a be*-mabini, -matatu, -mane, -mahlanu, -matandatu, -sixenxe, -mboxo, -litoba.XI. Inkomo *zi be*-mbini, -ntatu, -ne, -nhlanu, -ntandatu, -sixenxe, -mboxo, -litoba.XII. Imilambo *i be*-mibini, -mitatu, -mine, -mihlanu, -mitandatu, -sixenxe, -mboxo, -litoba.

## EXAMPLES OF THE USE OF THIS RULE.

*Tabata inkomo zi be mbini*; Take two head of cattle.*Subela amahashe ibikile zi be ntatu zamazimba*; Take for the horses three quarts of corn.

13. To express *both, all three, all four, &c.*, the initial vowel of the number is changed into *o*, and the euphonic letter of the noun to which the number refers is prefixed :—

DEC.

IX. Abantu *bobabini, bobatatu, bobane, bobahlanu, &c.* ; both, all three, all four, &c.

X. Amahashe *omabini, omatatu, omane, omahlanu, &c.* ; both, all three, all four, &c.

XI. Inkomo *zombini, zomatatu, zone, zonhlanu, &c.* ; both, all three, all four, &c.

XII. Imilambo *yomibini, yomitatu, yomine, yomihlanu, &c.* ; both, all three, all four, &c.

14. *Umnje*, another, of the same sort, is placed before its noun, and changes according to the table of adjectives, Section IV., No. 2, as, *omnje umtu ; abanye abantu*.

15. To express “another, of a different sort,” the following forms are used :—

DEC.

I. Umtu *wumbi* ; Another person, of a different description.

II. Ihashe *linbi* ; Another horse, do. do.

III. Inkosi *yimbi* ; Another captain, do. do.

IV. Isitya *simbi* ; Another basket, do. do.

V. Usapo *lumbi* ; Another child, do. do.

&c.

&c.

16. The ablative of nouns preceded by *'nje*, another, is formed by prefixing *kw* to the prefix of *'nje*, as :—

DEC.

I. *Kwomnje umtu* ; By or near another person.

II. *Kwelinye ilizwe* ; In another country.

DEC.

III. *Kwenye indau* ; In another place.IV. *Kwesinye isitya* ; In another basket.V. *Kwolunye udada* ; In another thicket.VI. *Kwomnye umlambo* ; In another river.

&amp;c.

&amp;c.

17. *O tile*, from *uku ti*, to say, to be so, is usually employed to express A CERTAIN ONE, thus :—

Umtu *o tile*, or *o tile umtu* ; A certain person.Ihashe *e li tile* ; A certain horse.Umfo *o tile* ; A certain man.

18. To express an indefinite number beyond all count, the Kaffirs use *igidi* and *ilitye*. But the words are not in general use.

## COMPARISON OF ADJECTIVES.

19. The comparative is supplied by using the verb “to exceed” with the abstract form of the noun derived from the adjective, *U qitisile gobukulu*, He exceeds in greatness.

20. Most commonly *ku* or *kwe* is prefixed with the sense of *thou*, as :—

Umkulu *ku* banina ? Than whom art thou greater ?Dimkulu *ku* we ; I am greater than thou.Ihashe *e likulu kwe* lo ; A horse which is greater than that.U-Tixo umkulu *ku* bo bonke abantu ; God is greater than all men.Lento inkulu *ku* leyo ; This thing is greater than that.



21. The place of the superlative is supplied by the addition of certain words, as *kakulu*, *kunene*, *kanye*, *kazi*, as :—

Ubawo omkulu kakulu; My father, who is great a hundredfold.

Ubawo omkulu kunene; My father, who is truly great.

Ubawo omkulu kanye; My father, who is very great.

Ubawo omkulu kazi; My father, who is greatest of all.

22. The superlative which expresses that the person or thing excels every other of its kind in that which constitutes the peculiar excellency of its sort, is formed by prefixing the negatives of the personal pronouns of the noun referred to, thus :—

#### DEC.

I. *Asinguye* umtu; He is not merely a man.

II. *Asililo* ilizwe; It is not merely a country.

III. *Asiyiyo* inkosi; He is not merely a chief.

IV. *Asisiso* isitya; It is not merely a basket.

&c.

&c.

(See the negatives of the personal pronouns.)

## SECTION V.

### PRONOUNS.

#### PERSONAL PRONOUNS.

1. THE personal pronouns of the first and second persons are thus declined :—

## MINA, I: first person.

SINGULAR.		PLURAL.	
Nom.	1. Mina, I. 2. Di.	Nom.	1. Tina, we. 2. Si.
Gen.	Am, of me.	Gen.	Etu, of us.
Dat.	Kumi, to me.	Dat.	Kuti, to us.
Ac.	Di, me. (This is only used when united to a verb. See VERB.)	Ac.	Si, us. (Inserted in the verb as the accu- sative singular; so with all the accusa- tives of pronouns.)
Ab.	1. Dimi, by me, it is I. 2. Gami, through me. 3. Nami, with me, and I, also I.	Ab.	1. Siti, by us, it is we. 2. Gati, through us. 3. Nati, with us, and we, also we.
Neg.	Asindimi, it is not I.	Neg.	Asisiti, it is not we.

There is no form of the vocative case distinct from the nominative.

## WENA, thou: second person.

SINGULAR.		PLURAL.	
Nom.	1. Wena, thou. 2. U.	Nom.	1. Nina, ye, or you. 2. Ni.
Gen.	Ako, of thee.	Gen.	Enu, of you.
Dat.	Kuwe, to thee.	Dat.	Kuni, to you.
Ac.	Ku, thee, or thou.	Ac.	Ni, you.
Ab.	1. Guwe, by thee. 2. Gawe, through thee. 3. Nawe, with thee, and thou, also thou.	Ab.	1. Nini, by you, it is ye. 2. Gani, through you. 3. Nani, with you, and you, also ye.
Neg.	Asinguwe, it is not thou.	Neg.	Asinini, it is not ye.

A sort of vocative, used in polite, friendly address, is formed of the genitive of *tina*, *etu*, governed by the euphonic letter of *untu*, or *unlingane*, &c., understood, as: *wetu*; which means, one of us.

2. Personal pronouns of the third person vary according to the declension of the nouns to which they refer. The following personal pronouns of the third person are placed under each declension of the nouns to which they refer:—

1. II. III. IV. V. VI. VII. VIII. IX. X. XI. XII.

Nom. 1. yena lona yona sona lona wona boua kona bona wona zona yona; he, &c.

2. u li i si lu u bu ku ba a zi i; he, &c.

Gen. ake alo ayo aso alo awo abo ako abo awo azo ayo; of him, &c.

Dat. kuye kulo kuyo kuso kulo kuwo kubo kuko kuzo kuyo; to him, &c.

Ac. m li yi si lu wu bu ku ba wa zi yi; him, &c.

Ab. 1. guye lilo yiyo siso lulo guwo bubo kuko babo gawo zizo yiyo; by him, &c.

2. gaye galo gayo gaso galo gawo gabo gako gabo gawo gayo; through him, &c.

3. naye nalo nayo naso nalo nawo nabo nako nabo nawo nazo nayo; with him, &c.

The negatives of the first form of the ablative are formed as those of the first and second persons, thus: *asinguye, asililo, asiyo, &c.*

3. The genitives of the personal pronouns are governed in the genitive by nouns, the euphonic letter of the noun which governs them being prefixed; thus they supply the place of the possessive pronouns: an example or two will suffice:—

	NOM.	I.	II.	III.	IV.	V.	VI.
Dec. I.	yena .....	wake	lake	yake	sake	lwake	wake
II.	lona .....	walo	lalo	yalo	salo	lwalo	walo
	VII.	VIII.	IX.	X.	XI.	XII.	
Dec. I.	bake	kwake	bake	ake	zake	yake; of him, &c.	
II.	balo	kwalo	balo	alo	zalo	yalo; of it, &c.	

And so on with, *ayo*, *aso*, *abo*, &c., as: *umfazi wake*, his wife, referring to *umtu*, or any noun of the first declension; *ihashe layo*, his horse, referring to *inkosi*, or any noun of the third declension.

#### RECIPROCAL PRONOUNS.

4. A SORT of reciprocal pronoun, similar in signification to the Latin *sui*, is formed by prefixing *gokw* to the genitives of the personal pronouns, thus:—

Gokw-am; Of myself, on my own account.

Gokw-etu; Of ourselves, on our own account.

Gokw-ako; Of thyself, on thine own account.

Gokw-enu; Of yourselves, on your own account.

Gokw-ake; Of himself, on his own account.

Gokw-abo; Of themselves, on their own account.

And so on with *gokw-alo*, *gokw-ayo*, *gokw-aso*, &c.

#### POSSESSIVE PRONOUNS.

5. THE possessive pronouns are formed from the genitives of the personal pronouns, by prefixing the euphonic letter of the word to which they refer:— (See No. 3.)

Inthlu *yayo*; His house, referring to a noun of the third declension.

Abafazi *bawo* ; Their wives, referring to a noun of the tenth declension.

Abantu *bake* ; His people, referring to a noun of the first declension.

Ukutya *kwazo* ; Their food, referring to a noun of the eleventh declension.

6. Sometimes the relative pronoun is prefixed to the genitive of the personal pronoun, before the euphonic letter ; by which means a more expressive possessive pronoun is formed. The pronoun in this case is usually placed before its noun, as :—

O wako umzimba ; Thy body.

E lako ihashe ; Thy horse.

E yam into ; My thing.

E sake isitya ; His basket.

O bam ubuso ; My face.

O kwam ukutya ; My food.

A bam abantu ; My people.

A wam amadoda ; My men.

E zam izinto ; My things.

In forming the datives of this form of the possessive pronoun, *k* is prefixed to those beginning with *o* ; *kw* to those beginning with *a*, *b* ; thus :—

Ko wako umelwane ; To thy neighbour.

Kwe sake isitya ; To his basket.

Kwa bam abantu ; To my people.

#### DEMONSTRATIVE PRONOUNS.

7. THE demonstrative pronouns are usually prefixed to the words to which they belong : generally the initial vowel of that word is cut off. The following table gives the demonstrative pronouns according to the several declensions of nouns :—

## DEC.

- I. Lo, this ; lo 'mtu, this man.  
 Lowa, } that ; lowa 'mtu, that man.  
 Lowo, }
- Lowaya, that there ; lowaya umtu, that man there.
- II. Eli, this ; eli 'hashe, this horse.  
 Elo, that ; elo 'hashe, that horse.  
 Eliya, that there ; eliya 'hashe, that horse there.
- III. Le, this ; le 'nkosi, this chief.  
 Leyo, that ; leyo inkosi, that chief.  
 Leyaya, that there ; leyaya inkosi, that there chief.
- IV. Esi, this ; esi 'sitya, this basket.  
 Eso, that ; eso 'sitya, that basket.  
 Esiya, that there ; esiya isitya, that there basket.
- V. Olu, this ; olu 'daka, this mud.  
 Olo, that ; olo 'daka, that mud.  
 Oluya, that there ; oluya udaka, that there mud.
- VI. the same as the first declension.
- VII. Obu, this ; obu 'buso, this face.  
 Obo, that ; obo 'buso, that face.  
 Obuya, that there ; obuya ubuso, that there face.
- VIII. Oku, this ; oku 'kutya, this food.  
 Oko, that ; oko 'kutya, that food.  
 Okuya, that there ; okuya ukutya, that there food.
- IX. Aba, these ; aba 'bantu, these people.  
 Abo, those ; abo 'bantu, those people.  
 Abaya, those there ; abaya abantu, those people there.
- X. La, these ; la 'madoda, these men.  
 Lawo, those ; lawo amadoda, those men.  
 Lawaya, those there ; lawaya amadoda, those men there.
- XI. Ezi, these ; ezi 'zitya, these baskets.  
 Ezo, those ; ezo 'zitya, those baskets.  
 Eziya, those there ; eziya izitya, those baskets there.
- XII. Le, these ; le 'milambo, these rivers.  
 Leyo, those ; leyo imilambo, those rivers.  
 Leyaya, those there ; leyaya imilambo, those rivers there.

8. When the demonstrative pronouns *lo*, *le*, *la*, and their compounds, are governed in the genitive, the euphonic letter of the word governing is united to the consonant by the vowel *a*, thus :—

Umfazi wa lo 'mtu; The wife of this man.

Abantu ba lo 'mtu; The people of this man.

9. To express the sense of “the same,” the Kaffirs use the ablative case of the pronoun No. 1, which, when thus used, means, It is it; as in speaking of *ihashe*, a horse, they will say, *Lilo*, It is it, the same. Sometimes they prefix *kwa*, *li kwa*, *yi kwa*, &c., to the ablative No. 1, which then means, It is even it, as :—

#### DEC.

I. Guye, kwa guye.

VII. Bubo, bu kwa bubo.

II. Lilo, li kwa lilo.

VIII. Kuko, ku kwa kuko.

III. Yiyo, yi kwa yiyo.

IX. Babo, ba kwa babo.

IV. Siso, si kwa siso.

X. Gawo, a kwa gawo.

V. Lulo, lu kwa lulo.

XI. Zizo, zi kwa zizo.

VI. Guwo, kwa guwo.

XII. Yiyo, yi kwa yiyo.

#### INTERROGATIVE PRONOUNS AND ADVERBS.

10. THE interrogative pronouns and adverbs are most conveniently classed together, as they take the prefixes which point out the relationship to some noun, expressed or understood, in the same manner :—

(1.) Who? U banina? or Gu banina?

(2.) Who art thou? U gu banina?

(3.) Whose? Ka banina? takes prefixes I. WA; II. LI; III. YI; IV. SI; V. LU; VI. WA; VII. BU; VIII. KU; IX. BA; X. A; XI. ZI; XII. YI.



(4.) By whom? Ga banina?

(5.) To whom? Ku banina?

(6.) With whom? Na banina?

(7.) What? Into nina? or I nina? or I ni? That is, what thing?

(8.) What thing is it? I yinto nina? The above takes the prefixes I. U YI; II. LI YI; III. I YI; IV. SI YI; V. LU YI; VI. U YI; VII. BU YI; VIII. KU YI; IX. BA YI; X. A YI; XI. ZI YI; XII. I YI.

(9.) What thing has it? What is the matter with it? I nan-to nina? It takes the prefixes I. U; II. LI; III. I; IV. SI; V. LU; VI. U; VII. BU; VIII. KU; IX. BA; X. A; XI. ZI; XII. I.

(10.) By or through what? Ga 'nto nina?

(11.) To what? Kwi 'nto nina?

(12.) It is what? What is it? I yi nina? takes the prefixes as inantonina, No. (9.)

(13.) Which is it? Pina? takes the prefixes I. GUWU; II. LILI; III. YIYI; IV. SISI; V. LULO; VI. GUWU; VII. BUBU; VIII. KUKU; IX. BABA; X. GAWA; XI. ZIZI; XII. YIYI.

(14.) Whether of the two? Kusinina?

(15.) What sort? Nina? After words to which distinction of sex belong, it means, What sort, male or female?

(16.) What is it like? Jenga nina? takes the prefixes as I-nantonina, No. (9), thus: U jenga nina, &c.

(17.) Is it so? Jalo na? takes prefixes as Jenga nina.

(18.) What like? How? Ja nina? takes prefixes as Jenga nina, No. (16.)

(19.) How much? Kangakana nina?

(20.) How often? Futi kangakana nina?

(21.) How many? Whereabouts? Ga pina? takes prefixes as Jenga nina, No. (16.)

(22.) Why? Yinina?

(23.) Wherefore? Through what? Ga nina? takes prefixes as Jenga nina, No. (16.)

- (24.) How was it? Kute nina?  
 (25.) How long time? Ixsha eli gakana nina?  
 (26.) How long ago? Ixsha eli gakana nina e li qitileyo?  
 (27.) What does it mean? Ku kuti nina?  
 (28.) Where? Pina? takes prefixes as I nanto nina, No. (9.)  
 (29.) Whence? that is, Where comes it from? I vela pina?  
 takes prefixes as I nanto nina, No. (16.)  
 (30.) When? Ninina?

## RELATIVE PRONOUNS.

11. THE relative pronouns, who, which, or that, are expressed by the vowels, *o*, *e*, *a*: the antecedent determines which vowel is to be used. In the preceding table of adjectives united to nouns, the relative pronouns are seen united with the substantive-verb.

Antecedents whose initial vowel is *u* take *o* for their relative pronoun; those in *i* take *e*; and those beginning with *a* take *a*.

## OBLIQUE CASES OF THE RELATIVE PRONOUNS.

12. THE relative pronoun, having no variety of termination, forms its oblique cases, WHOSE, WHOM or WHICH, OF, BY, TO, THROUGH, IN, AT, ON WHICH, or WHOM, by the aid of the demonstrative pronouns, and of the nominative and oblique cases of the personal pronouns. This part of the Kaffir grammar presents the greatest perplexity to the learner, and must be carefully studied.

## WHOSE.

13. WHOSE, the genitive of WHO or WHICH, is usually expressed by a periphrasis: thus the Kaffirs will usually say, *Umtu igama lake di li tandayo*, The man his name I love, instead of The man whose name I love. Sometimes

the following forms are used, which more properly express *whose*. The initial vowel of the word immediately following *whose* is dropped, and the following prefixes supply its place, according to the declensions of the preceding word, thus:—

## DEC.

- I. prefixes *o*; Umtu *onkosi* i-inkulu; A man whose captain is great.
- II. .... *eli*; Ihashe *elinyau* zi-nkulu; A horse whose feet are great.
- III. .... *e*; Inhlu *ecango* lu-kulu; A house the door of which is large.
- IV. .... *esi*; Isicaka *esinkosi* i-nkulu; A servant whose chief is great,
- V. .... *olu*; Usana *olunyaw* zi-ncinane; A child whose feet are little.
- VI. .... *o*; Umlambo *osibaxa* si-ninzi; A river the branches of which are many.
- VII. .... *obu*; Ubutyani *obubuko* bu-luhlazi; Grass the appearance of which is green.
- VIII. .... *oku*; Ukuhla *okuvumba* li-mnandi; Food the smell of which is pleasant.
- IX. .... *aba*; Abantu *abankomo* zi-ninzi; People whose cattle are many.
- X. .... *a*; Amahashe *anyau* zi-nkulu; Horses whose feet are large,
- XI. .... *ezi*; Inkomo *ezinyau* zi-nkulu; Cattle whose feet are large.
- XII. .... *e*; Imilambo *ematya* mi-kulu; Rivers the stones of which are many.

## WHOM OR WHICH.

14. WHOM or WHICH, the accusative of the relative pronoun, can be expressed two ways:—

First. By prefixing the relative pronoun of the antecedent to the verb, and inserting in the verb, between the prefix and the root, the accusative of the personal pronoun which agrees with the antecedent, and in the present, imperfect, past indefinite, and present perfect tenses, affixing the particle *yo* to the terminations, thus :—

Ihashe isicaka *e si li kwelayo* ; The horse which the servant rides.

Ihashe isicaka *e sa li kwelayo* ; The horse which the servant rode.

Ihashe isicaka *e si yaku li kwela* ; The horse which the servant will ride.

Second. By prefixing the relative pronoun of the antecedent to the verb, and placing after the verb the nominative of the personal pronoun which agrees with the antecedent, thus :—

Umfazi o nditanda yena ; The woman whom I love ; literally, The woman who I love she.

Ihashe e nditanda lona ; The horse which I love ; literally, The horse which I love it.

Remark I. In reference to the preceding rules, it will be necessary to observe, that the first person singular and the first and second persons plural of the verbal prefixes take *e* before them, when the initial vowel of the antecedent is *i* or *a*, and *o*, when the antecedent begins with *u*, thus :—

Inkosi *e di yi tandayo* ; The chief whom I love.

Umtu *o ni m tandayo* ; The man whom ye love.

Ukutya *o si ku tandayo* ; The food which we love.

Remark II. The second person singular of the verb prefixes *u*, and the third person, *a*, to the regular prefix of

the verb; excepting the past indefinite tense and its compounds, where the second person prefixes *o* :—

Inkosi *u* yi tandayo; The chief whom thou lovest.

Inkosi *a* yi tandayo; The chief whom he loves.

Umtu *o* wa m tandayo; The man whom thou didst love.

Inkosi *o* wa yi tandayo; The chief whom thou didst love.

Inkosi *o* wa u be u yi tandayo; The chief, whom thou wast loving.

Remark III. When the prefix of the verb commences with a vowel, the vowel is dropped, and the relative pronoun used in its place, as :—

Inhlu inkosi *e* yi tandayo; A house which the chief loves.

Umtu inkosi *e* yaku m tanda; A man whom the chief will love.

Ihashe umtu *a* li tandayo; A horse which the man loves.

Remark IV. When the antecedent and relative precede a passive verb, and a *pronoun* is the actor, the verb is followed by the ablative case No. 1. of the pronoun; but when a *noun* is the actor, then the verb is followed by the noun in the form contained in the first column of Section iii., paragraph 25 :—

Umtu *o* tandwa *dimi*; The man who is loved by me.

Ihashe *e* li kwelwa *yinkosi*; The horse which is ridden by the chief.

OF, BY, THROUGH, IN, FROM, TO WHOM OR WHICH.

15. To express OF, BY, THROUGH, IN, FROM, TO WHOM or WHICH, the relative or demonstrative pronoun is placed before the verb as in the paragraphs preceding, and the requisite oblique cases of the personal pronoun of the antecedent are placed after the verb, thus :—

Umfazi *o* diteta 'ngaye, or, Umfazi lo di teta 'ngaye; The woman of whom I speak.

16. The following table will illustrate the preceding rule :—

DEC.	PREFIXES.	VERBS.	OF, BY, THROUGH, WHOM OR WHICH.	TO, IN, FROM, AT, ON, WHOM OR WHICH.	WITH, WHOM OR WHICH.
I.	Umfazi	o di teta, or, lo di teta	'ngaye	kuye	naye.
II.	Ihashe	e di teta, or, e li ndi teta	'ngalo	kulo	nalo.
III.	Inkosi	e di teta, or, le di teta	'ngayo	kuyo	nayo.
IV.	Isitya	e di teta, or, e si di teta	'ngaso	kuso	naso.
V.	Utando	o di teta, or, o lu di teta	'ngalo	kulo	nalo.
VI.	Umlambo	o di teta, or, lo di teta	'ngawo	kuwo	nawo.
VII.	Ubuso	o di teta, or, o bu di teta	'ngabo	kubo	nabo.
VIII.	Ukutya	o di teta, or, o ku di teta	'ngako	kuko	nako.
IX.	Abantu	e di teta, or, a ba di teta	'ngabo	kubo	nabo.
X.	Amadoda	e di teta, or, la di teta	'ngawo	kuwo	nawo.
XI.	Izitya	e di teta, or, e zi di teta	'ngazo	kuzo	nazo.
XII.	Imilambo	e di teta, or, le di teta	'ngayo	kuyo	nayo.

#### FOR WHOM, OR WHICH.

17. To express FOR WHOM, or WHICH, a particular form of the verb is used, thus :—

#### DEC.

- I. Umfazi di tetela yena, or, di m tetelayo; The woman for whom I speak.
- II. Ihashe di tetela lona, or, di li tetelayo; The horse for which I speak.
- III. Inkosi di tetela yona, or, di yi tetelayo; The chief for whom I speak.
- IV. Isitya di tetela sona, or, di si tetelayo; The basket for which I speak.
- V. Utando di tetela lona, or, di lu tetelayo; The love for which I speak.
- VI. Umlambo di tetela wona, or, di wu tetelayo; The river for which I speak.
- VII. Ubuso di tetela bona, or, di bu tetelayo; The face for which I speak.

DEC.

VIII. Ukutya di tetela kona, or, di ku tetelayo ; The food for which I speak.

IX. Abantu di tetela bona, or, di ba tetelayo ; The people for whom I speak.

X. Amadoda di tetela wona, or, di wa tetelayo ; The men for whom I speak.

XI. Izitya di tetela zona, or, di zi tetelayo ; The baskets for which I speak.

XII. Imilambo di tetela yona, or, di yi tetelayo ; The rivers for which I speak.

18. We can vary the mode of expression, by prefixing the relative or demonstrative pronouns : one example will suffice :—

Umfazi o di tetela yena, or, Umfazi o di m tetelayo.

Umfazi lo di tetela yena, or, Umfazi lo di m tetelayo.

BEFORE, BEHIND WHOM, OR WHICH.

19. IN cases where, in the English, the relative pronoun WHICH or WHOM, governed by a preposition, such as BEFORE, BEHIND, ABOVE, precedes a verb, the Kaffirs use the genitive case of the personal pronoun, and place after it the verb : a few examples will suffice :—

Umfazi si hamba pambi kwake ; The woman before whom we walk ; literally, The woman we walk before her.

Ihashe si baleka emva kwalo ; The horse after which we run ; literally, The horse we run after it.

20. In the above examples, the expression may also be varied, by prefixing the relative or demonstrative pronoun to the verb, thus :—

Umfazi e si hamba pambi kwake ; or, Umfazi lo si hamba pambi kwake.

Ihashe e si baleka emva kwalo ; or, Ihashe e li si baleka emva kwalo. &c.



## SECTION VI.

## VERBS.

1. VERBS must be considered in reference to their FORMS OR CONJUGATIONS, their VOICES, MOODS, TENSES, NUMBERS, and PERSONS.

2. The root of the verb, that is to say, the verb in its simplest state, unencumbered by any prefixes or affixes, is the second person singular of the imperative mood, active voice, of the first simple form, as :—

*Hamba*, walk, from *uku hamba*, to walk.

*Tanda*, love, from *uku tanda*, to love.

## FORMS OR CONJUGATIONS.

3. THE FORMS OR CONJUGATIONS of the verb arise from certain changes which take place in the root. There are five variations of this nature :—

The FIRST is the SIMPLE form of the verb, as :—

*Tanda*, love, from *uku tanda*, to love.

From this form of the verb are derived many nouns, concrete and abstract :—

First. By prefixing *um*, and changing the final vowel into *i*, nouns of the first declension are formed, as :—

SIMPLE VERB.	SINGULAR.	PLURAL.
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*Hamba*, walk... *umhambi*, a walker... *abahambi*.

*Sila*, grind..... *umsili*, a grinder ... *abasili*.

Second. But from vowel-verbs nouns are formed by prefixing *is* to the first vowel of the root, the final vowel being generally changed into *o*; and the nouns thus formed belong to the fourth declension, and form their plural in *iz*:—

VERB.	SINGULAR.	PLURAL.
<i>Ukw ona</i> , to sin .....	<i>isono</i> , sin.....	<i>izonno</i> .
<i>Ukw ahlula</i> , to separate ...	<i>isahhlulo</i> , a separation ...	<i>izahlulo</i> .

Third. Plural nouns belonging to the ninth declension formed from vowel-verbs, drop the final vowel *a* of the prefix *aba*, and use the first vowel of the root of the verb when that vowel is *e* or *o*, thus:—

*Ukw-enza*, to make..... *abenzi*, makers.  
*Ukw-oyika*, to fear..... *aboyika*, fearers.

Fourth. Abstract nouns of the seventh declension are generally formed from the root of the verb, by prefixing *ubu*, and changing the final vowel into *o*, as:—

*Lumka*, be careful... *ubulumko*, wisdom.  
*Kohlisa*, deceive ... *ubukohliso*, deception.

Fifth. Many nouns of the third and fifth declensions are formed by prefixing *in* or *u* to the root of the verb, and changing the final vowel into *o*, as:—

*Hlaulela*, pay for... *inhlaleulo*, ransom.  
*Tenga*, buy ..... *intengo*, price.  
*Nceda*, help ..... *uncedo*, help.  
*Tandaza*, pray ..... *utandazo*, prayer.

The SECOND is the OBJECTIVE form of the verb, derived from the simple form, by inserting *el* before the final

vowel, so called, because the action of the verb is performed for some object, as :—

Tandela ..... love for.

Uku tandela ..... to love for.

Diya tandela yena ... I love for him.

First. When the simple form ends in *o*, the letters *ol* are inserted before the final vowel, as :—

*Di tsho*, I say ..... *di tsholo*, I say for.

Second. The verb, to have him, it, &c., placed interrogatively in the objective form, takes *ol* before the last vowel of *yo*, *lo*, *so*, &c., and then *nina* is affixed to the final vowel. But when the object of the verb is of the first declension, *el* is inserted in the place of *ol*.

DEC.

I. U nayele nina? For what have you him? referring to *umtu*, man.

II. U nalolo nina? For what have you it? referring to *ihashe*, horse, or any noun of the second declension.

III. Di nayolo nina? For what have I it? referring to *into*, thing, or any noun of the third declension.

IV. Ba nasolo nina? For what have they it? referring to *isitya*, basket, or any noun of the fourth declension.

Third. Sometimes the above forms are used in connexion with nouns preceded by the demonstrative pronoun, as :—

DEC.

I. U nayele nina lo'mtu? For what have you that person?

II. U nalolo nina elo'hashe? For what have you that horse?

III. Di nayolo nina leyo'nto? For what have I that thing?

IV. Ba nasolo nina eso'sitya? For what have they that basket?

It will be seen, that this form of the verb, to have him, it, &c., is only used interrogatively; and when thus used, it is for the purpose of disputing the right of possession to the thing spoken of, as:—

*U nayolo nina lo 'nto?* What right have you with that thing?

Fourth. The objective form is always used when the verb precedes the dative of nouns and pronouns, or adverbs of place, as:—

*Diya hambela ku lo 'mzi*; I go to that place.

*Xotela emanzini*; Drive into the water.

*Baya hambela kona*; They go there.

*Ba fela enhloini*; They died in the house.

The THIRD is the CAUSATIVE form of the verb, derived from the simple form, by inserting *is* before the final vowel. This form corresponds to the Hebrew HIPHIL, as:—

*Tandisa*, cause to love ... *uku tandisa*, to cause to love.

*Uku tuka*, to startle, forms its causative by changing the *k* into *s*, as:—

*Uku-tuka*, to startle ... *uku-tuswa*, to be startled.

The FOURTH is the REFLECTIVE form of the verb, derived from the simple form, by prefixing *zi*; so called, because the action of the verb is reflected back upon the agent. This form corresponds to the Hebrew HITH-PAEL, as:—

*Zitanda*, love thyself ..... *uku zitanda*, to love one's self.

*Diya zitanda*, I love myself ... *uya zitanda*, he loves himself.

First. The reflective form is used combined with the objective form, as:—

*Zitandele*, love for thyself.

*Zitengele elo 'hashe*, buy for thyself that horse.

Second. It is often used with the objective form, to express the doing of an action by one's self, without any assistance, as :—

*Umtwana uya zihambela* ; The child walks by himself.

*Lo 'mtu uya zincedela* ; That man helps himself.

Third. But when the causative form is combined with the reflective, to express the same action, the objective form is not used, as :—

*Dandi zisindisa* ; I saved myself.

The FIFTH is the RECIPROCAL form of the verb, derived from the simple form, by inserting *an* before the final vowel. This form is only used in the plural number, as :—

*Uku sizANA*, to help one another.

*Siya sizANA*, we help one another.

First. The reciprocal form is often used with the ablative of the personal pronouns No. 3, as :—

*Siya ncedana nani* ; We help together with you.

*Niya ncedana nati* ; Ye help together with us.

Second. When thus combined it can be used with the *singular* pronominal prefix of the verb and the *singular* forms of the ablative No. 3, although the sense will still be *plural*.

*Da pambukana naye enhleleni* ; I missed him in the path, or,  
We missed each other in the path.

*Diya ncedana nawe emsebenzini* ; I help with thee in the work,  
or, We help together in the work.

## VOICES.

4. THERE are two VOICES, the ACTIVE and the PASSIVE, to the SIMPLE, OBJECTIVE, and CAUSATIVE forms of the verb: the other forms have no distinction of voice.

## MOODS.

5. THERE are six MOODS, the INFINITIVE, INDICATIVE, IMPERATIVE, POTENTIAL, OPTATIVE, and SUBJUNCTIVE.

## TENSES.

6. THE tenses are formed by prefixing the substantive verb to the root of the verb which is conjugated, and by changing, in some cases, its termination.

7. The tenses of the Kaffir verb are very numerous; for many tenses have several forms, all of the same meaning. This great variety renders their arrangement a matter of some difficulty. Among the various schemes for the arrangement and nomenclature of the tenses recommended by grammarians, the following, taken from the Notes to the Rev. Mr. Walker's translation of Scheller's "Latin Grammar," two volumes, 8vo., appears to me most simple and complete, and well adapted to exemplify the various meanings of the tenses of the Kaffir verb.

## DIVISIONS OF TENSES.

8. THE tenses of the verb have reference to the TIME and to the STATE OF THE ACTION. The time of an action is either PRESENT, or PAST, or FUTURE PRESENT, or FUTURE PAST. The state of an action is either INDEFINITE, or IMPERFECT, or PERFECT. Hence there are four principal

divisions of tenses as respects time, and each of these is subdivided into three tenses, pointing out the state of an action; making in all twelve tenses; which point out with great nicety both the time and the state of the action of the verb:—

STATE OF			EXAMPLES.
TIME.	THE ACTION.		ENGLISH.
Pres.	Ind.	Diya tanda,	I love.
	Imp.	Di tanda,	I loving.
	Perf.	Di tandile.	I have loved.
Past.	Ind.	Da tanda,	I loved.
	Imp.	Bendi tanda.	I was loving.
	Perf.	Bendi tandile.	I had loved.
Fut. Pre.	Ind.	Diya ku tanda.	I shall or will love.
	Imp.	Diya ku ba di tanda.	I shall be loving.
	Perf.	Diya ku ba di tandile.	I shall have loved.
Fut. Past.	Ind.	Bendiya ku tanda.	I should love.
	Imp.	Bendiya ku ba di tanda,	I should be loving.
	Perf.	Bendiya ku ba di tandile,	I should have loved.

9. It will be seen that although the Kaffir verb has only five changes of termination, yet, by means of the auxiliary substantive verb, it can express the times and states of an action with a degree of nicety which we scarcely expect to find in the language of an uncivilized people.

#### NUMBER.

10. THERE are two numbers, the SINGULAR and the PLURAL; but the RECIPROCAL form of the verb has no singular number.

#### PERSON.

11. There are three PERSONS, as in other languages. The third person singular is governed by eight classes of



nouns, and changes its initial letter or syllable according to the prefix of the nominative which governs it. The plural is governed by four classes of nouns, and, accordingly, changes its initial letter or syllable four times.

#### COMPOUND VERBS.

12. BESIDES the five forms of verbs which are conjugated by the help of the substantive-verb, there is a numerous class of verbs, compounded with certain adverbs and verbs, which are very troublesome to the learner. The principal words which thus unite with the verbs are *ke*, *kanda*, *sa*, *se*, and the verb *uku za*, to come.

#### REGULAR VERBS.

13. THE various forms or conjugations of the verbs uniformly take the prefixes of the substantive-verb in one and the same manner. Most of the verbs are regular, and take the prefixes according to the model *uku tanda*, which is given in No. 16, in the active voice, affirmatively and negatively.

#### IRREGULAR VERBS.

14. THE verbs which begin with a vowel vary in some respects from the model, *tanda*, in consequence of a contraction of the vowel before the prefixes. And several other verbs form their past tenses of the active voice, and the present and past tenses of the passive voice, irregularly. (See verbs beginning with a vowel, and verbs irregular in the inflected tenses, sec. vii.)

#### FORMATION OF THE PASSIVE VOICE.

15. THE passive is formed from the active, by inserting *w* before the final vowel, as :—

*Diya tanda*, I love ... *diya tandwa*, I am loved.

No separate paradigm is allotted to the passive voice, as the passive is formed from the active, by changing the terminations of the tenses of the verb, as :—

Tanda	into tandwa.
Tande	..... tandwe.
Tandile	..... tandiwe.
Tandanga	..... tandwanga.
Tandi	..... tandwa.

Remark I. When *b*, preceded by a vowel, is in any syllable except the first of an active verb, it changes into *ty* in the passive form, thus :—

Uku gweba, to judge ..... uku gwetywa, to be judged.

Uku libala, to forget ..... uku litylwa, to be forgotten.

Remark II. When *b*, preceded by a vowel, is followed by *i* or *o*, it is changed into *j*, thus :—

Uku buɓisa, to cause to perish ... uku bujiswa, to be caused to  
perish.

Uku gqoboza, to break through ... uku gqojozwa, to be broken  
through.

Remark III. *Mb* changes into *nj*, as :—

Bamba, seize ..... banjwa, to be seized.

Remark IV. *M* changes into *ny*, as :—

Tuma, send ..... ukunywa, to be sent.

Remark V. But when *m* precedes *l*, *z*, or *s*, it changes into *nyu*, as :—

Uku qamla, to cut off ... ukunyulwa, to be cut off.

Uku tyumza, to bruise ... tyunyuzwa, to be bruised.

Remark VI. *P* changes into *tsh*, as :—

uku bopa, to tie ..... uku bots<sup>h</sup>wa, to be tied.

Remark VII. Irregular verbs insert *iw* before the final vowel in the passive, as :—

Uku ba, to steal ..... uku biwa, to be stolen.

Uku pa, to give ..... uku piwa, to be given.

Remark VIII. Neuter verbs ending in *oka*, *ika*, *eka*, *ula*, *ala*, and *ela*, become active by changing the *k* and *l* into *z*, and then take the regular passive termination, thus :—

Neu. Uku gqoboka, to break through.

Act. Uku gqoboza, to break through.

Pas. Uku gqojozwa, to be broken through.

Neu. Uku nybilika, to melt.

Act. Uku nybiliza, to melt.

Pas. Uku nybilizwa, to be melted.

&c.

&c.

#### PARADIGM OF A REGULAR VERB ACTIVE.

16. A VERB which takes the prefixes regularly is conjugated as the following verb *ukutanda*.

#### INFINITIVE MOOD.

Uku tanda, to love.

The infinitive mood is often used as a noun, thus :—

*Ukutanda kwam*, my love ..... *ukutandwa kwam*, my being loved.

First. It is used thus, when a general and extensive sense is attached to the noun, as :—

*Ukupa ka Tixo kububomi obungunapakade*; The gift of God is eternal life.

Second. Care must be taken to avoid using the active and passive forms of the infinitive promiscuously. When the *active* form of the infinitive is used as a noun governing another in the genitive, the word governed is the actor or agent. When the *passive* form of the infinitive is used, the word governed in the genitive is the object acted upon. Thus, in the sentence, *Ukutimba kwama Israel*, The taking captive of the Israelites, the meaning is, that the *Ama-Israel* took others captive; but in *Ukutinjwa kwama Israel*, The being taken captive of the Israelites, the meaning is, that the Israelites themselves were taken captive. In other words, the infinitive used as a noun is simply a verbal, as : *Ukutanda kulungile* ; Loving is good.

Third. The infinitive mood, when governed in the genitive by a noun, often means *for the*, as :—

DEC.

- I. Umtu wokuhamba ; A man for the going, or to go.
- II. Ihashe lokuhamba ; A horse for the going, or to go.
- III. Inkosi yokuhamba ; A chief for the going, or to go.
- IV. Isicaka sokuhamba ; A servant for the going, or to go.
- V. Usapo lwokuhamba ; A child for the going, or to go.
- VI. Umlambo wokuhlanza ; A river for the washing, or to wash at.
- VII. Ubuso bokukangela ; A face for the looking.  
       Ubuso bokukangelwa ; A face to be looked at.
- VIII. Ukutya kwokupekwa ; Food for the cooking.
- IX. Abantu bokusebenza ; People for the working.
- X. Amanzi okuselwa ; Water to be drunk.
- XI. Inkomo zokurxelwa ; Cattle to be slaughtered.
- XII. Imiti yokugaulwa ; Trees to be chopped down.

Fourth. When the infinitive mood is used as a noun in the ablative case, followed by a pronoun in the genitive case, it has the sense of *when I love*, &c.

Ekutandeni kwam ; In my loving, or when I loved.

Ekubuyeni kwake ; In his returning, or when he returned.

## INDICATIVE MOOD.

*Present Indefinite Tense.*

I do love, &c.

PERS.	SING.	PLU.
1.	Diya tanda. ....	Siya tanda.
2.	Uya tanda. ....	Niya tanda.
(DEC.)		(DEC.)
3. I.	Uya tanda.	... IX. Baya tanda.
... II.	Liya tanda.	... X. Aya tanda.
... III.	Iya tanda.	... XI. Ziya tanda.
... IV.	Siya tanda.	... XII. Iya tanda.
... V.	Luya tanda.	
... VI.	Uya tanda.	
... VII.	Buya tanda.	
... VIII.	Kuya tanda.	

I do not love, &c.

PERS.	SING.	PLU.
1.	Andi tandi. ....	Asi tandi.
2.	Aku tandi. ....	Ani tandi.
(DEC.)		(DEC.)
3. I.	Aka tandi.	... IX. Aba tandi.
... II.	Ali tandi.	... X. Aka tandi.
... III.	Ayi tandi.	... XI. Azi tandi.
... IV.	Asi tandi.	... XII. Ayi tandi.
... V.	Alu tandi.	
... VI.	Awu tandi.	
... VII.	Abu tandi.	
... VIII.	Aku tandi.	

*Present Imperfect Tense.*

I am loving, &amp;c.

PERS.	SING.	PLU.
1.	Di tanda. ....	Si tanda.
2.	U tanda. ....	Ni tanda.
(DEC.)		(DEC.)
3. I.	U tanda.	... IX. Ba tanda.
... II.	Li tanda.	... X. A tanda.
... III.	I tanda.	... XI. Zi tanda.
... IV.	Si tanda.	... XII. I tanda.
... V.	Lu tanda.	
... VI.	U tanda.	
... VII.	Bu tanda.	
... VIII.	Ku tanda.	

I am not loving, &amp;c.

PERS.	SING.	PLU.
1.	Dinga tandi. ....	Singa tandi.
2.	Unga tandi. ....	Ninga tandi.
(DEC.)		(DEC.)
3. I.	Unga tandi.	... IX. Banga tandi.
... II.	Linga tandi.	... X. Enga tandi.
... III.	Inga tandi.	... XI. Zinga tandi.
... IV.	Singa tandi.	... XII. Inga tandi.
... V.	Lunga tandi.	
... VI.	Unga tandi.	
... VII.	Bunga tandi.	
... VIII.	Kunga tandi.	

*Present Perfect Tense.*

I have loved, &amp;c.

PERS.	SING.	PLU.
1.	Di tandile, or tande. ....	Si tandile, or tande.

PERS.	SING.	PLU.
2.	U tandile, or tande. ....	Ni tandile, or tande.
3.	U tandile, or tande. ....	Ba tandile, or tande.

The other prefixes of this form are as those of the affirmative of the present imperfect tense.

I have not loved.

PERS.	SING.	PLU.
1.	Andi tandile, or tande .....	Asi tandile, or tande.
2.	Aku tandile, or tande .....	Ani tandile, or tande.
3.	Aka tandile, or tande. ....	Aba tandile, or tande.

The other prefixes of this form are as those of the negative of the present indefinite tense.

First. Verbs ending in *ala* change *ala* into *ele* in this tense, as :—

*Bulala*, kill ..... *di bulele*, I have killed.

Second. Verbs ending in *la*, not preceded by *a*, change *la* into *le* in this tense, when the verb does not finish the sentence; but when the verb ends the sentence, the regular termination is used, as :—

*Sendi nyule le 'nto kade*; I have long since chosen that thing.  
*Into di yi nyulileyo*; A thing which I have chosen.

Third. Reciprocal forms of the verb ending in *ana* change *ana* into *ene* in this tense, as :—

*Hlangana*, meet together ... *si hlangene*, we have met together.



*Past Indefinite Tense.*

## I.

I loved or did love, &amp;c.

PERS.	SING.		PLU.
1.	Da tanda.	.....	Sa tanda.
2.	Wa tanda.	.....	Na tanda.
(DEC.)			(DEC.)
3. I.	Wa tanda.	... IX.	Ba tanda.
... II.	La tanda.	... X.	A tanda.
... III.	Ya tanda.	... XI.	Za tanda.
... IV.	Sa tanda.	... XII.	Ya tanda.
... V.	Lwa tanda.		
... VI.	Wa tanda.		
... VII.	Ba tanda.		
... VIII.	Kwa tanda.		

## II.

I did not love, &amp;c.

PERS.	SING.		PLU.
1.	Anda tanda.	.....	Asa tanda.
2.	Akwa tanda.	.....	Ana tanda.
(DEC.)			(DEC.)
3. I.	Aka tanda.	... IX.	Aba tanda.
... II.	Ala tanda.	... X.	Aka tanda.
... III.	Aya tanda.	... XI.	Aza tanda.
... IV.	Asa tanda.	... XII.	Aya tanda.
... V.	Alwa tanda.		
... VI.	Awa tanda.		
... VII.	Aba tanda.		
... VIII.	Akwa tanda.		

## III.

PERS. SING.

1. Andi tandanga, &amp;c.

as the prefixes of the negative of the present indefinite tense.

## IV.

PERS. SING.

1. Dinga tandanga, &amp;c.

as the prefixes of the present imperfect tense.

*Past Imperfect Tense.*

I was loving, &amp;c.

1.

PERS.	SING.	PLU.
1.	Bendi tanda. ....	Besi tanda.
2.	Ubu tanda. ....	Beni tanda.
(DEC.)		(DEC.)
3. I.	Ebe tanda.	... IX. Bebe tanda.
... II.	Beli tanda.	... X. Ebe tanda.
... III.	Ibi tanda.	... XI. Bezi tanda.
... IV.	Besi tanda.	... XII. Ibi tanda.
... V.	Belu tanda.	
... VI.	Ubu tanda.	
... VII.	Bebu tanda.	
... VIII.	Beku tanda.	

2.

PERS.	SING.	PLU.
1.	Dibe di tanda. ....	Sibe si tanda.
2.	Ube u tanda. ....	Nibe ni tanda.

PERS.	SING.	PLU.
(DEC.)		(DEC.)
3. I.	Ebe e tanda.	... IX. Bebe be tanda.
... II.	Libe li tanda.	... X. Ebe e tanda.
... III.	Ibe i tanda.	... XI. Zibe zi tanda.
... IV.	Sibe si tanda.	... XII. Ibe i tanda.
... V.	Lube lu tanda.	
... VI.	Ubu u tanda.	
... VII.	Bube bu tanda.	
... VIII.	Kube ku tanda.	

## 3.

PERS.	SING.	PLU.
1.	Dandi tanda. ....	Sasi tanda.
2.	Wau tanda. ..	Nani tanda.
(DEC.)		(DEC.)
3. I.	Wae tanda.	... IX. Babe tanda.
... II.	Lali tanda.	... X. Ae tanda.
... III.	Yai tanda.	... XI. Zazi tanda.
... IV.	Sasi tanda.	... XII. Yai tanda.
... V.	Lwalu tanda.	
... VI.	Wau tanda.	
... VII.	Babu tanda.	
... VIII.	Kwaku tanda.	

## 4.

PERS.	SING.	PLU.
1.	Dabe di tanda.....	Sabe si tanda.
2.	Wabu tanda. ....	Nabe ni tanda.
(DEC.)		(DEC.)
3. I.	Wabe e tanda.	... IX. Babe be tanda.
... II.	Labe li tanda.	... X. Abe e tanda.
... III.	Yabe i tanda.	... XI. Zazi tanda.
... IV.	Sabe si tanda.	... XII. Yabe i tanda.
... V.	Lwabe lu tanda.	
... VI.	Wa bu tanda.	
... VII.	Babe bu tanda.	
... VIII.	Kwabe ku tanda.	

## 5.

PERS.	SING.	PLU.
1.	Dandi bendi tanda. ....	Sasi besi tanda.
2.	Wau beu tande. ....	Nani beni tanda.
(DEC.)		(DEC.)
3. I.	Wae bee tanda.	... IX. Babe bebe tanda.
... II.	Lali beli tanda.	... X. Aebe e tanda.
... III.	Yai bei tanda.	... XI. Zazi bezi tanda.
... IV.	Sasi besi tanda.	... XII. Yai be i tanda.
... V.	Lwalu belu tanda.	
... VI.	Wau beu tanda.	
... VII.	Babu bebu tanda.	
... VIII.	Kwaku beku tanda.	

## 6.

PERS.	SING.	PLU.
1.	Daye di tanda.....	Saye si tanda.
2.	Wayu tanda. ....	Naye ni tanda.
(DEC.)		(DEC.)
3. I.	Waye tanda	... IX. Baye be tanda.
... II.	Laye li tanda.	... X. Aye e tanda.
... III.	Yaye yi tanda.	... XI. Zaye zi tanda.
... IV.	Saye si tanda.	... XII. Yaye i tanda.
... V.	Waye lu tanda.	
... VI.	Wayu tanda.	
... VII.	Baye bu tanda.	
... VIII.	Kwaye ku tanda.	

## 7.

PERS.	SING.	PLU.
1.	Daye bendi tanda. ....	Saye besi tanda.
2.	Wayu bu tanda. ....	Naye beni tanda.

PERS.	SING.	PLU.
(DEC.)		(DEC.)
3. I.	Waye be tanda.	... IX. Baye bebe tanda.
... II.	Laye beli tanda.	... X. Aye be tanda.
... III.	Yaye bei tanda.	... XI. Zaye bezi tanda.
... IV.	Saye besi tanda.	... XII. Yaye bei tanda.
... V.	Lwaye belu tanda.	
... VI.	Wayu bu tanda.	
... VII.	Baye bebu tanda.	
... VIII.	Kwaye beku tanda.	

## 8.

PERS.	SING.	PLU.
1.	Daye dibe di tanda.....	Saye sibe si tanda.
2.	Way' ube u tanda. ....	Neye nibe ni tanda.
(DEC.)		(DEC.)
3. I.	Way' ebe e tanda.	... IX. Baye bebe he tanda.
... II.	Laye libe li tanda.	... X. Aye ebe e tanda.
... III.	Yaye ibe i tanda.	... XI. Zaye zibe zi tanda.
... IV.	Saye sibe si tanda.	... XII. Yaye ibe i tanda.
... V.	Lwaye lube lu tanda.	
... VI.	Wayu be u tanda.	
... VII.	Baye bube bu tanda.	
... VIII.	Kwaye kube ku tanda.	

The negatives of the eight preceding forms of the past imperfect tense are formed by the addition of *nga* to the prefix, and by changing the final *a* of the root into *i*, thus :—

I was not loving.

Thou wast not loving.

NO.

1. Bendinga tandi.
2. Di bendinga tandi.
- 3 Da dinga tandi.

Beunga tandi, &c.  
U beunga tandi, &c.  
Wa unga tandi, &c.

- |                            |                         |
|----------------------------|-------------------------|
| 4. Da bendinga tandi.      | Wa bunga tandi, &c.     |
| 5. Da di bendinga tandi.   | Wa u beunga tandi, &c.  |
| 6. Daye dinga tandi.       | Wa yunga tandi, &c.     |
| 7. Daye bendinga tandi.    | Wa yu bunga tandi, &c.  |
| 8. Daye di bendinga tandi. | Wa yu beunga tandi, &c. |

Sometimes the negatives of the above eight forms, instead of *tandi*, take *tandanga*, thus :—

I was not loving, &c.

NO.

1. Bendinga tandanga, &c.
2. Di bendinga tandanga, &c.
3. Da dinga tandanga, &c.
4. Da bendinga tandanga, &c.
5. Da di bendinga tandanga, &c.
6. Daye dinga tandanga, &c.
7. Daye bendinga tandanga, &c.
8. Daye di bendinga tandanga, &c.

### *Past Perfect Tense.*

This tense has eight forms, corresponding in its affirmative and negative with those of the past imperfect tense, from which it differs only in the termination of the verb, as :—

I had loved, &c.

NO.

1. Bendi tandile, or tande, &c.
2. Di bendi tandile, or tande, &c.
3. Da di tandile, or tande, &c.
4. Da bendi tandile, or tande, &c.
5. Da di bendi tandile, or tande, &c.
6. Daye di tandile, or tande, &c.
7. Daye bendi tandile, or tande, &c.
8. Daye di bendi tandile, or tande, &c.

I had not loved, &c.

NO.

1. Bendinga tandile, or tande, &c.
2. Di bendinga tandile, or tande, &c.
3. Da dinga tandile, or tande, &c.
4. Da bendinga tandile, or tande, &c.
5. Da di bendinga tandile, or tande, &c.
6. Daye dinga tandile, or tande, &c.
7. Daye bendinga tandile, or tande, &c.
8. Daye di bendinga tandile, or tande, &c.

*Future Present Indefinite Tense.*

I shall or will love.

1.

PERS.	SING.	PLU.
1.	Do tanda.....	So tanda.
2.	Wo tanda. ....	No tanda.
(DEC.)		(DEC.)
3. I.	Wo tanda.	... IX. Bo tanda.
... II.	Lo tanda.	... X. O tanda.
... III.	Yo tanda.	... XI. Zo tanda.
... IV.	So tanda.	... XII. Yo tanda.
... V.	Lwo tanda.	
... VI.	Wo tanda.	
... VII.	Bo tanda.	
... VIII.	Ko tanda.	

2.

PERS.	SING.	PLU.
1.	Diya ku tanda. ....	Siya ku tanda.
2.	Uya ku tanda. ....	Niya ku tanda.



PERS.	SING.	PLU.
(DEC.)		(DEC.)
3. I.	Uya ku tanda.	... IX. Baya ku tanda.
... II.	Liya ku tanda.	... X. Aya ku tanda.
... III.	Iya ku tanda.	... XI. Ziya ku tanda.
... IV.	Siya ku tanda.	... XII. Iya ku tanda.
... V.	Luya ku tanda.	
... VI.	Uya ku tanda.	
... VII.	Buya ku tanda.	
... VIII.	Kuya ku tanda.	

## 3.

PERS.	SING.	PLU.
1.	Da diya ku tanda.....	Sa siya ku tanda.
2.	Wa uya ku tanda. ....	Na niya ku tanda.
(DEC.)		(DEC.)
3. I.	Wa eya ku tanda.	... IX. Ba beya ku tanda.
... II.	La liya ku tanda.	... X. A eya ku tanda.
... III.	Ya iya ku tanda.	... XI. Za ziya ku tanda.
... IV.	Sa siya ku tanda.	... XII. Ya iya ku tanda.
... V.	Lwa luya ku tanda.	
... VI.	Wa uya ku tanda.	
... VII.	Ba buya ku tanda.	
... VIII.	Kwa kuya ku tanda.	

## 4.

PERS.	SING.	PLU.
1.	Daye diya ku tanda. ....	Saye siya ku tanda.
2.	Wayu uya ku tanda. ....	Naye niya ku tanda.
(DEC.)		(DEC.)
3. I.	Waye eya ku tanda.	... IX. Baye beya ku tanda.
... II.	Laye liya ku tanda.	... X. Aye eya ku tanda.
... III.	Yaye iya ku tanda.	... XI. Zaye ziya ku tanda.
... IV.	Saye siya ku tanda.	... XII. Yaye iya ku tanda.
... V.	Lwaye luya ku tanda.	
... VI.	Waye uya ku tanda.	
... VII.	Baye buya ku tanda.	
... VIII.	Kwaye kuya tu tanda.	

I shall or will not love, &c.

There are seven forms of negatives, which correspond to the first and second forms of the future present indefinite tense; and two forms which correspond to the third and fourth forms. The prefixes of these nine forms are used in the negatives of the future present imperfect tense, with a trifling addition.

#### NEGATIVES OF THE FIRST AND SECOND FORMS.

##### 1.

PERS.	SING.		PLU.
1.	Andi ku tanda.	.....	Asi ku tanda.
2.	Aku ku tanda.	.....	Ani ku tanda.
(DEC.)			(DEC.)
3. I.	Aka ku tanda.	... IX.	Aba ku tanda.
... II.	Ali ku tanda.	... X.	Aka ku tanda.
... III.	Ayi ku tanda.	... XI.	Azi ku tanda.
... IV.	Asi ku tanda.	... XII.	Ayi ku tanda.
... V.	Alu ku tanda.		
... VI.	Awu ku tanda.		
... VII.	Abu ku tanda.		
.. VIII.	Aku ku tanda.		

##### 2.

PERS.	SING.		PLU.
1.	Andi yi ku tanda.	.....	Asi yi ku tanda.
2.	Aku yi ku tanda.	.....	Ani yi ku tanda.

PERS.	SING.	PLU.
(DEC.)		(DEC.)
3. I.	Aka yi ku tanda.	... IX. Aba yi ku tanda.
... II.	Ali yi ku tanda.	... X. Aka yi ku tanda.
... III.	Ayi yi ku tanda.	... XI. Azi yi ku tanda.
... IV.	Asi yi ku tanda.	... XII. Ayi yi ku tanda.
... V.	Alu yi ku tanda.	
... VI.	Awu yi ku tanda.	
... VII.	Abu yi ku tanda.	
... VIII.	Aku yi ku tanda.	

## 3.

PERS.	SING.	PLU.
1.	Andi ya ku tanda.	..... Asi ya ku tanda.
2.	Aku ya ku tanda.	..... Ani ya ku tanda.
(DEC.)		(DEC.)
3. I.	Aka ya ku tanda.	... IX. Aba ya ku tanda.
... II.	Ali ya ku tanda.	... X. Aka ya ku tanda.
... III.	Ayi ya ku tanda.	... XI. Azi ya ku tanda.
... IV.	Asi ya ku tanda.	... XII. Ayi ya ku tanda.
... V.	Alu ya ku tanda.	
... VI.	Awu ya ku tanda.	
... VII.	Abu ya ku tanda.	
... VIII.	Aku ya ku tanda.	

## 4.

PERS.	SING.	PLU.
1.	Dinge ku tanda.	..... Singe ku tanda.
2.	Unge ku tanda.	..... Ninge ku tanda.
(DEC.)		(DEC.)
3. I.	Enge ku tanda.	... IX. Benge ku tanda.
... II.	Linge ku tanda.	... X. Enge ku tanda.
... III.	Inge ku tanda.	... XI. Zinge ku tanda.
... IV.	Singe ku tanda.	... XII. Inge ku tanda.
... V.	Lunge ku tanda.	
... VI.	Unge ku tanda.	
... VII.	Bunge ku tanda.	
... VIII.	Kunge ku tanda.	

## 5

PERS.	SING.	PLU.
1.	Dinga sa ku tanda.	..... Singa sa ku tanda.
2.	Unga sa ku tanda.	..... Ninga sa ku tanda.
(DEC.)		(DEC.)
3. I.	Enga sa ku tanda.	... IX. Benga sa ku tanda.
... II.	Linga sa ku tanda.	... X. Enga sa ku tanda.
... III.	Inga sa ku tanda.	... XI. Zinga sa ku tanda.
... IV.	Singa sa ku tanda.	... XII. Inga sa ku tanda.
... V.	Lunga sa ku tanda.	
... VI.	Unga sa ku tanda.	
... VII.	Bunga sa ku tanda.	
... VIII.	Kunga sa ku tanda.	

## 6.

PERS.	SING.	PLU.
1.	Andi sa ku tanda.	..... Asi sa ku tanda.
2.	Aku sa ku tanda.	..... Ani sa ku tanda.
(DEC.)		(DEC.)
3. I.	Aka sa ku tanda.	... IX. Aba sa ku tanda.
... II.	Ali sa ku tanda.	... X. Aka sa ku tanda.
... III.	Ayi sa ku tanda.	... XI. Azi sa ku tanda.
... IV.	Asi sa ku tanda.	... XII. Ayi sa ku tanda.
... V.	Alu sa ku tanda.	
... VI.	Awu sa ku tanda.	
... VII.	Abu sa ku tanda.	
... VIII.	Aku sa ku tanda.	

## 7.

PERS.	SING.	PLU.
1.	Andi sa yi ku tanda.	... Asi sa yi ku tanda.
2.	Aku sa yi ku tanda.	... Ani sa yi ku tanda.

PERS.	SING.	PLU.
(DEC.)		(DEC.)
3. I. Aka sa yi ku tanda. ...		IX. Aba sa yi ku tanda.
... II. Ali sa yi ku tanda. ...		X. Aka sa yi ku tanda.
... III. Ayi sa yi ku tanda. ...		XI. Azi sa yi ku tanda.
... IV. Asi sa yi ku tanda. ...		XII. Ayi sa yi ku tanda.
... V. Alu sa yi ku tanda.		
... VI. Awu sa yi ku tanda.		
... VII. Abu sa yi ku tanda.		
... VIII. Aku sa yi ku tanda.		

This last form is very emphatic, and means, "I shall or will love *no more*."

#### NEGATIVES OF THE THIRD AND FOURTH FORMS.

##### 1.

PERS.	SING.	PLU.
1. Da dinga sa ku tanda.....		Sa singa sa ku tanda.
2. Wa unga sa ku tanda.....		Na ninga sa ku tanda.
(DEC.)		(DEC.)
3. I. Wa engsa sa ku tanda. ...		IX. Ba bengsa sa ku tanda.
... II. La linga sa ku tanda. ...		X. A engsa sa ku tanda.
... III. Ya inga sa ku tanda. ...		XI. Za zinga sa ku tanda.
... IV. Sa singa sa ku tanda. ...		XII. Ya inga sa ku tanda.
... V. Lwa lunga sa ku tanda.		
... VI. Wa unga sa ku tanda.		
... VII. Ba bunga sa ku tanda.		
... VIII. Kwa kunga sa ku tanda.		

##### 2.

PERS.	SING.	PLU.
1. Daye dinga sa ku ..... tanda.		Saye singa sa ku tanda.
2. Way' unga sa ku tanda. ....		Naye ninga sa ku tanda.

PERS.	SING.	PLU.
(DEC.)		(DEC.)
3. I.	Way' enga sa ku tanda.	... IX. Baye bengsa sa ku tanda.
... II.	Laye linga sa ku tanda.	... X. Aye enga sa ku tanda.
... III.	Yaye inga sa ku tanda.	... XI. Zaye zinga sa ku tanda.
... IV.	Saye singa sa ku tanda.	... XII. Yaye inga sa ku tanda.
... V.	Lwaye lunga sa ku tanda.	
... VI.	Way 'unga sa ku tanda.	
.. VII.	Baye bunga sa ku tanda.	
... VIII.	Kwaye kunga sa ku tanda.	

*Future Present Imperfect Tense.*

I shall or will be loving, &c.

1.

PERS.	SING.	PLU.
1.	Doba di tanda. ....	Soba si tanda.
2.	Woba u tanda. ....	Noba ni tanda.
(DEC.)		(DEC.)
3. I.	Woba e tanda.	... IX. Boba be tanda.
... II.	Loba li tanda.	... X. Oba u tanda.
... III.	Yoba i tanda.	... XI. Zoba zi tanda.
... IV.	Soba si tanda.	... XII. Yoba i tanda.
... V.	Lwoba lu tanda.	
... VI.	Woba u tanda.	
... VII.	Boba bu tanda.	
... VII.	Kwoba ku tanda.	

## 2.

PERS.	SING.	PLU.
1.	Doba di bendi tanda. ....	Soba si besi tanda.
2.	Woba u beu tanda. ....	Noba ni beni tanda.
(DEC.)		(DEC.)
3. I.	Woba e bee tanda.	... IX. Boba be bebe tanda.
... II.	Loba li beli tanda.	... X. Oba a bee tanda.
... III.	Yoba i bei tanda.	... XI. Zoba zi bezi tanda.
... IV.	Soba si besi tanda.	... XII. Yoba i bei tanda.
... V.	Lwoba lu belu tanda.	
... VI.	Woba u beu tanda.	
... VII.	Boba bu bebu tanda.	
... VIII.	Kwoba ku beku tanda.	

## 3

PERS.	SING.	PLU.
1.	Diya ku ba di tanda. ....	Siya ku ba si tanda.

## 4.

PERS.	SING.	PLU.
1.	Diya ku ba di bendi tanda. ....	Siya ku ba si besi tanda.

## 5.

PERS.	SING.	PLU.
1.	Da diya ku ba di tanda. ....	Sa siya ku ba si tanda.

## 6.

PERS.	SING.	PLU.
1.	Da diya ku ba di bendi tanda.	Sa siya ku ba si besi tanda.

## 7.

PERS.	SING.	PLU.
1.	Daye diya ku ba di tanda. ....	Saye siya ku ba si tanda.



## 8.

PERS.

SING.

PLU.

- |    |                               |                         |
|----|-------------------------------|-------------------------|
| 1. | Daye diya kuba di bendi ..... | Saye siya ku ba si besi |
|    | tanda.                        | tanda.                  |

The prefixes of the forms No. 3 to 8 are the same with those of the future present indefinite tenses of which they are compounded, with the addition of *ba di* and *ba di be di*, and need not be given entire.

I shall or will not be loving, &c.

There are eighteen forms of the negative which are compounded of the negatives of the future present indefinite, with the addition of *ba di* and *ba di bendi*, &c., of the future imperfect. It is sufficient to give the first person singular of each form :—

NO.

1. Andi ku ba di tanda.
2. Andi ku ba di bendi tanda.
3. Andi yi ku ba di tanda.
4. Andi yi ku ba di bendi tanda.
5. Andiya ku ba di tanda.
6. Andiya ku ba di bendi tanda.
7. Andi sa ku ba di tanda.
8. Andi sa ku ba di bendi tanda.
9. Andi sa yi ku ba di tanda.
10. Andi sa yi ku ba di bendi tanda.
11. Dinga ku ba di tanda.
12. Dinga ku ba di bendi tanda.
13. Dinga sa ku ba di tandi.
14. Dinga sa ku ba di bendi tanda.
15. Da dinga sa ku ba di tanda.
16. Da dinga sa ku ba di bendi tanda.
17. Daye dinga sa ku ba di tanda.
18. Daye dinga sa ku ba di bendi tanda.

*Future Present Perfect Tense.*

I shall or will have loved, &c.

This tense has eight forms of prefixes in the affirmative, which are the same as the last eight forms of the affirmatives of the future present imperfect tense, from which it differs only in the termination of the verb, thus :—

NO.

1. Do ba di tandile, or tande.
2. Do ba di bendi tandile, or tande.
3. Diya ku ba di tandile, or tande.
4. Diya ku ba di bendi tandile, or tande.
5. Da diya ku ba di tandile, or tande.
6. Da diya ku ba di bendi tandile, or tande.
7. Daye diya ku ba di tandile, or tande.
8. Daye diya ku ba di bendi tandile, or tande.

I shall or will not have loved, &c.

This tense has eighteen forms of the negative, the prefixes of which are those of the future present imperfect tense :—

NO.

1. Andi ku ba di tandile, or tande.
2. Andi ku ba di bendi tandile, or tande.
3. Andiyi ku ba di tandile, or tande.
4. Andiyi ku ba di bendi tandile, or tande.
5. Andiya ku ba di tandile, or tande.
6. Andiya ku ba di bendi tandile, or tande.
7. Andi sa ku ba di tandile, or tande.
8. Andi sa ku ba di bendi tandile, or tande.
9. Andi sa yi ku ba di tandile, or tande.
10. Andi sa yi ku ba di bendi tandile, or tande.
11. Dinga ku ba di tandile, or tande.
12. Dinga ku ba di bendi tandile, or tande.

NO.

13. Dinga sa ku ba di tandile, or tande.
14. Dinga sa ku ba di bendi tandile, or tande.
15. Da dinga sa ku ba di tandile, or tande.
16. Da dinga sa ku ba di bendi tandile, or tande.
17. Daye dinga sa ku ba di tandile, or tande.
18. Daye dinga sa ku ba di bendi tandile, or tande.

*Future Past Indefinite Tense.*

I should or would love, &amp;c.

1.

PERS.	SING.	PLU.
1.	Bendi ya ku tanda.	..... Besi ya ku tanda.
2.	Ubu ya ku tanda.	..... Beni ya ku tanda.
(DEC.)		(DEC.)
3. I.	Ebe ya ku tanda.	... IX. Bebe ya ku tanda.
... II.	Beli ya ku tanda.	... X. Ebe ya ku tanda.
... III.	Ibi ya ku tanda.	... XI. Bezi ya ku tanda.
... IV.	Besi ya ku tanda.	... XII. Ibi ya ku tanda.
... V.	Belu ya ku tanda.	
... VI.	Ubu ya ku tanda.	
... VII.	Bebu ya ku tanda.	
... VIII.	Beku ya ku tanda.	

2.

PERS.	SING.	PLU.
1.	Di bendi ya ku tanda.	..... Si besi ya ku tanda.
2.	U beu ya ku tanda.	..... Ni beni ya ku tanda.
(DEC.)		(DEC.)
3. I.	E bee ya ku tanda.	... IX. Be bebe ya ku tanda.
... II.	Li beli ya ku tanda.	... X. E bee ya ku tanda.
... III.	I bei ya ku tanda.	... XI. Zi bezi ya ku tanda.
... IV.	Si besi ya ku tanda.	... XII. I bei ya ku tanda.
... V.	Lu belu ya ku tanda.	
... VI.	U buu ya ku tanda.	
... VII.	Bu bebu ya ku tanda.	
... VIII.	Ku beku ya ku tanda.	

## 3.

PERS.	SING.	PLU.
1.	Da bendi ya ku tanda. ....	Sa besi ya ku tanda.
2.	Wa bu ya ku tanda. ....	Na beni ya ku tanda.
(DEC.)		(DEC.)
3. I.	Wa be ya ku tanda. ...	IX. Ba bebe ya ku tanda.
... II.	La beli ya ku tanda. ...	X. A bee ya ku tanda.
... III.	Ya bei ya ku tanda. ...	XI. Za bezi ya ku tanda.
... IV.	Sa besi ya ku tanda. ...	XII. Ya bei ya ku tanda.
... V.	Lwa belu ya ku tanda.	
... VI.	Wa bu ya ku tanda.	
... VII.	Ba bebu ya ku tanda.	
... VIII.	Kwa beku ya ku tanda.	

## 4.

PERS.	SING.	PLU.
1.	Da di bendi ya ku ....	Sa si besi ya ku tanda. tanda.
2.	Wa u beu ya ku tanda.....	Na ni beni ya ku tanda.
(DEC.)		(DEC.)
3. I.	Wa e bee ya ku tanda ...	IX. Ba be bebe ya ku tanda.
... II.	La li beli ya ku tanda. ...	X. A e bee ya ku tanda.
... III.	Ya i bei ya ku tanda. ...	XI. Za zi bezi ya ku tanda.
... IV.	Sa si besi ya ku tanda. ...	XII. Ya i bei ya ku tanda.
... V.	Lwa lu belu ya ku tanda.	
... VI.	Wa u beu ya ku tanda.	
... VII.	Ba bu bebu ya ku tanda.	
... VIII.	Kwa ku beku ya ku tanda.	

I should or would not love, &c.

1.

PERS.	SING.	PLU.
1.	Bendinga sa ku tanda.	..... Besinga sa ku tanda.

2.

PERS.	SING.	PLU.
1.	Di bendinga sa ku tanda.	..... Si besinga sa ku tanda.

3.

PERS.	SING.	PLU.
1.	Da bendinga sa ku tanda.	..... Sa besinga sa ku tanda.

4.

PERS.	SING.	PLU.
1.	Da di bendinga sa ku tanda.	..... Sa si besinga sa ku tanda.

These follow the variations of the past imperfect tenses, of which they are compounded, with the addition of *sa ku*.

*Future Past Imperfect Tense.*

I should or would be loving, &c.

As this tense is compounded of the preceding tense, and *ba di*, and *ba di bendi*, it will not be necessary to give more than the first person singular of each form, affirmative and negative, thus :—

NO.

1. Bendi ya ku ba di tanda.
2. Bendi ya ku ba di bendi tanda.
3. Di bendi ya ku ba di tanda.
4. Di bendi ya ku ba di bendi tanda.
5. Da bendi ya ku ba di tanda.
6. Da bendi ya ku ba di bendi tanda.
7. Da di bendi ya ku ba di tanda.
8. Da di bendi ya ku ba di bendi tanda.

I should or would not be loving, &c.

NO.

1. Bendinga sa ku ba di tanda.
2. Bendinga sa ku ba dibe di tanda.
3. Di bendinga sa ku ba di tanda.
4. Di bendinga sa ku ba di bendi tanda.
5. Da bendinga sa ku ba di tanda.
6. Da bendinga sa ku ba di bendi tanda.
7. Da di bendinga sa ku ba di tanda.
8. Da di bendinga sa ku ba di bendi tanda.

*Future Past Perfect Tense.*

I should or would have loved, &c.

This tense has eight forms of prefixes in the affirmative and negative, which are the same as those of the future past imperfect tense, from which this tense differs only in the termination of the verb : one example of each form will be sufficient :—

NO.

1. Bendiya ku ba di tandile, or tande.
2. Bendiya ku ba di bendi tandile, or tande.
3. Di bendi ya ku ba di tandile, or tande.
4. Di bendi ya ku ba di bendi tandile, or tande.
5. Da bendi ya ku ba di tandile, or tande.
6. Da bendi ya ku ba dibe di tandile, or tande.
7. Da di bendi ya ku ba di tandile, or tande.
8. Da di bendi ya ku ba dibe di tandile, or tande.

I should or would not have loved, &c.

NO.

1. Bendinga sa ku ba di tendile, or tande.
2. Bendinga sa ku ba di bendi tandile, or tande.
3. Di bendinga sa ku ba di tandile, or tande.

4. Di bendinga sa ku ba di bendi tandile, or tande.
5. Da bendinga sa ku ba di tandile, or tande.
6. Da bendinga sa ku ba di bendi tandile, or tande.
7. Da di bendinga sa ku ba di tandile, or tande.
8. Da di bendinga sa ku ba di bendi tandile, or tande.

## IMPERATIVE MOOD.

*Present Indefinite Tense.*

Let me love, &amp;c.

PERS.	SING.		PLU.
1.	Ma-di tande.	.....	Ma-si tande.
2.	Tanda.	.....	Tandani.
	Ma-u tande.	.....	Ma-ni tande.
(DEC.)			(DEC.)
3. I.	Ma-ka tande.	... IX.	Ma-ba tande.
... II.	Ma-li tande.	... X.	Ma-ka tande.
... III.	Ma-i tande.	... XI.	Ma-zi tande.
... IV.	Ma-si tande.	... XII.	Ma-i tande.
... V.	Ma-lu tande.		
... VI.	Ma-u tande.		
... VII.	Ma-bu tande.		
... VIII.	Ma-ku tande.		

Let me not love, &amp;c.

PERS.	SING.		PLU.
1.	Ma-dinga tandi.	.....	Ma-singa tandi.
2.	Unga tandi.	.....	Ninga tandi.
	Ma-unga tandi.	.....	Ma-ninga tandi.



PERS.	SING.	PLU.
(DEC.)		(DEC.)
3. I.	Ma-kanga tandi.	... IX. Ma-banga tandi.
... II.	Ma-linga tandi.	... X. Ma-kanga tandi.
... III.	Ma-inga tandi.	... XI. Ma-zinga tandi.
... IV.	Ma-singa tandi.	... XII. Ma-inga tandi.
... V.	Ma-lunga tandi.	
... VI.	Ma-unga tandi.	
... VII.	Ma-bunga tandi.	
... VIII.	Ma-kunga tandi.	

*Present Imperfect Tense.*

Let me be loving, &c.

PERS.	SING.	PLU.
1.	Ma-di bendi tanda.	..... Ma-si besi tanda.
2.	Ma-u beu tanda.	..... Ma-ni beni tanda.
	Yiba u tanda.	..... Yibani ni tanda.
(DEC.)		(DEC.)
3. I.	Ma-ka bee tanda.	... IX. Ma-ba bebe tanda.
... II.	Ma-li beli tanda.	... X. Ma-ka bee tanda.
... III.	Ma-i bei tanda.	... XI. Ma-zi bezi tanda.
... IV.	Ma-si besi tanda.	... XII. Ma-i bei tanda.
... V.	Ma-lu belu tanda.	
... VI.	Ma-u beu tanda.	
... VII.	Ma-bu bebu tanda.	
... VIII.	Ma-ku beku tanda.	

Let me not be loving, &c.

PERS.	SING.	PLU.
1.	Ma-dibe dinga tandi.	..... Ma-sibe singa tandi.
2.	Ma-ube unga tandi.	..... Ma-nibe ninga tandi.
	Yiba unga tandi.	..... Yibani ninga tandi.

PERS.	SING.	PLU.
(DEC.)		(DEC.)
3. I.	Ma-ka be enga tandi. ...	IX. Ma-ba be beng a tandi.
... II.	Ma-li be ling a tandi. ...	X. Ma-ka be enga tandi.
... III.	Ma-i be ing a tandi. ...	XI. Ma-zi be zing a tandi.
... IV.	Ma-si be sing a tandi. ...	XII. Ma-i be ing a tandi.
... V.	Ma-lu be lung a tandi.	
... VI.	Ma-u be ung a tandi.	
... VII.	Ma-bu be bung a tandi.	
... VIII.	Ma-ku be kung a tandi.	

*Present Perfect Tense.*

Let me have loved, &amp;c.

PERS.	SING.	PLU.
1.	Ma-di be di tandile, ..... or tande.	Ma-si be si tandile, or tande.
2.	Ma-u be u tandile, or ..... tande.	Ma-ni be ni tandile, or tande.
	Yiba u tandile, or ..... tande.	Yibani ni tandile, or tande.
(DEC.)		(DEC.)
3. I.	Ma-ka be e tandile, or ... tande.	IX. Ma-ba be be tandile, or tande.
... II.	Ma-li be li tandile, or ... tande.	X. Ma-ka be e tandile, or tande.
... III.	Ma-i be i tandile, or ... tande.	XI. Ma-zi be zi tandile, or tande.
... IV.	Ma-si be si tandile, or ... tande.	XII. Ma-i be i tandile, or tande.
... V.	Ma-lu be lu tandile, or tande.	
... VI.	Ma-u be u tandile, or tande.	
... VII.	Ma-bu be bu tandile, or tande.	
.. VIII.	Ma-ku be ku tandile, or tande.	

Let me not have loved, &c.

PERS.	SING.	PLU.
1.	Ma-di be dinga tan- ..... dile, or tande.	Ma-si be singa tandile, or tande.
2.	Ma-ube unga tandile, ..... or tande. Yiba unga tandile, or ..... tande.	Ma-ni be ninga tan- dile, or tande. Yibani ninga tandile, or tande.
(DEC.)		(DEC.)
3. I.	Ma-ka be enga tandile, ... or tande.	IX. Ma-ba be benga tan- dile, or tande.
... II.	Ma-li be linga tandile, ... or tande.	X. Ma-ka be enga tan- dile, or tande.
... III.	Ma-i be inga tandile, ... or tande.	XI. Ma-zi be zinga tan- dile, or tande.
... IV.	Ma-si be singa tandile, ... or tande.	XII. Ma-i be inga tandile, or tande.
... V.	Ma-lu be lungatandile, or tande.	
... VI.	Ma-u be unga tandile, or tande.	
... VII.	Ma-bu be bunga tan- dile, or tande.	
... VIII.	Ma-ku be kunga tan- dile, or tande.	

#### POTENTIAL MOOD.

*Present Indefinite Tense.*

I may or can love, &c.

PERS.	SING.	PLU.
1.	Dinga tanda. ....	Singa tanda.
2.	Unga tanda. ....	Ninga tanda.

PERS.	SING.	PLU.
(DEC.)		(DEC.)
3. I.	Anga tanda. ....	IX. Banga tanda.
... II.	Linga tanda. ....	X. Anga tanda.
... III.	Inga tanda. ....	XI. Zinga tanda.
... IV.	Singa tanda. ....	XII. Inga tanda.
... V.	Lunga tanda.	
... VI.	Unga tanda.	
... VII.	Bunga tanda.	
... VIII.	Kunga tanda.	

I may or can not love, &c.

### No. 1.

PERS.	SING.	PLU.
1.	Andinge tandé. ....	Asinge tandé.
2.	Akunge tandé. ....	Aninge tandé.
(DEC.)		(DEC.)
3. I.	Akange tandé. ....	IX. Abange tandé.
... II.	Alinge tandé. ....	X. Akange tandé.
... III.	Ayinge tandé. ....	XI. Azinge tandé.
... IV.	Asinge tandé. ....	XII. Ayinge tandé.
... V.	Alunge tandé.	
... VI.	Awunge tandé.	
... VII.	Abunge tandé.	
... VIII.	Akunge tandé.	

### No. 2.

PERS.	SING.	PLU.
1.	Dinga tandí. ....	Singa tandí.
2.	Unga tandí. ....	Ninga tandí.
3.	Anga tandí. ....	Banga tandí.
	&c.	&c.

No. 2 takes the prefixes of the affirmative as above.

*Present Imperfect Tense.*

THIS tense is formed from the preceding *dinga*, with the addition of *ba di* and *ba di bendi*: one example of the affirmative and negative of each form will be sufficient:—

I may or can be loving, &c.

NO.

1. Dinga ba di tanda, &c.
2. Dinga ba di bendi tanda, &c.

I may or can not be loving, &c.

NO.

1. Andinge ba di tande, or tanda, &c.
2. Andinge ba di bendi tande, or tanda, &c.

*Present Perfect Tense.*

THIS tense only varies from the preceding present imperfect tense in taking the terminations *tandile*, or *tande*, instead of *tanda*:—

I may or can have loved, &c.

NO.

1. Dinga ba di tandile, or tanda, &c.
2. Dinga ba di bendi tandile, or tande, &c.

I may or can not have loved, &c.

NO.

1. Andinge ba di tandile, &c.
2. Andinge ba di bendi tandile, &c.

*Past Indefinite Tense.*

THIS tense is formed from *dinga*, and the prefixes of the past imperfect tense of the indicative mood : as its changes of prefix follow the tenses from which it is derived, one example of the negative and affirmative *of each form* will be sufficient :—

I might or could love, &c.

NO.

1. Bendinga tanda, &c.
2. Di bendinga tanda.
3. Da dinga tanda.
4. Da bendinga tanda.
5. Da di bendinga tanda.
6. Daye dinga tanda.
7. Daye bendinga tanda.
8. Daye di bendinga tanda.

I might or could not love, &c.

NO.

1. Bendinge tande, &c.
2. Andi bendinge tande.
3. Da dinge tande.
4. Da bendinge tande.
5. Da di bendinge tande.
6. Daye dinge tande.
7. Daye bendinge tande.
8. Daye di bendinge tande.

*Past Imperfect Tense.*

I might or could be loving, &c.

No. 1.

PERS.	SING.	PLU.
1.	Ga-di, or ge-di tanda. ....	Ga-si, or ge-si tanda.
2.	Ga-u, or ge-u tanda. ....	Ga-ni, or ge-ni tanda.

PERS.	SING.		PLU.
(DEC.)		(DEC.)	
3. I.	Ga-e, or ge-e tanda.	..... IX.	Ga-be, or Ge-be tanda.
... II.	Ga-li, or ge-li tanda.	..... X.	Ga-a, or ge-a tanda.
... III.	Ga-i, or ge-i tanda.	..... XI.	Ga-zi, or ge-zi tanda.
... IV.	Ga-si, or ge-si tanda.	..... XII.	Ga-i, or ge-i tanda.
... V.	Ga-lu, or ge-lu, or golu tanda.		
... VI.	Ga-u, or ge-u tanda.		
... VII.	Ga-bu, or ge-bu, or gobu tanda.		
... VIII.	Ga-ku, or ge-ku tanda.		

First. This tense is often used in the very same sense as the future past indefinite tense of the indicative mood.

Second. It is also commonly used in the sense of *ought*, as :—

*Ge-di tanda U Tixo* ; I ought to love God.

*Ge-u tanda U Tixo* ; Thou oughtest to love God.

I might or could not be loving, &c.

#### No. 1.

PERS.	SING.	PLU.
1.	Ga-dinga, or ge-dinga tandi.	Ga-singa, or ge-singa tandi.
2.	Ga-unga, or ge-unga tandi.	Ga-ninga, or ge-ninga tandi.



PERS. (DEC.)	SING.	(DEC.)	PLU.
3. I.	Ga-engā, or ge-engā tandi.	... IX.	Ga-bengā, or ge-bengā tandi.
... II.	Ga-lingā, or ge-lingā tandi.	... X.	Ga-angā, or ge-angā tandi.
... III.	Ga-ingā, or ge-ingā tandi.	... XI.	Ga-zingā, or ge-zingā tandi.
... IV.	Ga-singā, or ge-singā tandi.	... XII.	Ga-ingā, or ge-ingā tandi.
... V.	Ga-lungā, or ge-lungā tandi.		
... VI.	Ga-ungā, or ge-ungā tandi.		
... VII.	Ga-bungā, or ge- bungā tandi.		
... VIII.	Ga-kungā, or ge- kungā tandi.		

All the other forms of this tense are derived from *gandi*, *gendi*, *dinga*, and their compounds: one example of each form in the negative and affirmative will be sufficient:—

I might or could be loving, &c.

NO.

2. Ge-di bendi tanda, &c.
3. Ge-di bendiya tanda.
4. Ge-di ba di tanda.
5. Ge-di ba di bendi tanda.
6. Bendinga ba di tanda.
7. Di bendinga ba di tanda.
8. Da dinga ba di tanda.
9. Da bendinga ba di tanda.
10. Da di bendinga ba di tanda.
11. Daye dinga ba di tanda.
12. Daye bendinga ba di tanda.

NO.

13. Daye di bendinga ba di tanda.
14. Bendinga ba di bendi tanda.
15. Di bendinga ba di bendi tanda.
16. Da dinga ba di bendi tanda.
17. Da bendinga ba di bendi tanda.
18. Da di bendinga ba di bendi tanda.
19. Daye dinga ba di bendi tanda.
20. Daye bendinga ba di bendi tanda.
21. Daye di bendinga ba di bendi tanda.
22. Dinga di tanda.
23. Bendinga di tanda.
24. Di bendinga di tanda.
25. Da dinga di tanda.
26. Da bendinga di tanda.
27. Da di bendinga di tanda.
28. Daye dinga di tanda.
29. Daye bendinga di tanda.
30. Daye di bendinga di tanda.

I might or could not be loving, &c.

NO.

2. Ge-di bendinga tandi, &c.
3. Ge-di ba andi tandi.
4. Ge-di ba dinga tandi.
5. Ge-di ba di bendinga tandi.
6. Bendinge bendi tande, or tanda.
7. Andi bendinge bendi tande, or tanda.
8. Da dinge bendi tande, or tanda.
9. Dabe dinge bendi tande, or tanda.
10. Da di bendinge bendi tande, or tanda.
11. Daye dinge bendi tande, or tanda.
12. Daye bendinge bendi tande, or tanda.
13. Daye di bendinge bendi tande, or tanda.
14. Bendinge bendi bendi tande, or tanda.

NO.

15. Andi bendinge bendi bendi tande, or tanda.
16. Da dinge bendi bendi tande, or tanda.
17. Da bendinge bendi bendi tande, or tanda.
18. Da di bendinge bendi bendi tande, or tanda.
19. Daye dinge bendi bendi tande, or tanda.
20. Daye bendinge bendi bendi tande, or tanda.
21. Daye di bendinge bendi bendi tande, or tanda.
22. Dinga dinga tandi, or tandanga.
23. Bendinga dinga tandi, or tandanga.
24. Di bendinga dinga tandi, or tandanga.
25. Da dinga dinga tandi, or tandanga.
26. Da bendinga dinga tandi, or tandanga.
27. Da di bendinga dinga tandi, or tandanga.
28. Daye dinga dinga tandi, or tandanga.
29. Daye bendinga dinga tandi, or tandanga.
30. Daye di bendinga dinga tandi, or tandanga.

*Past Perfect Tense.*

THIS tense is derived from the preceding past imperfect tense by adding to all the thirty forms, except No. 3, *tandile*, or *tande*; thus:—

I might or could have loved, &c.

NO.

1. Gandi tandile.
2. Gendi bendi tandile.

*Future Present Indefinite Tense.*

IT is very difficult to give the meanings of the future tenses of the potential mood in English: they all imply a supposition of the possibility of the action of the verb being performed, or performing, or completed; thus:—

I might be so, that I shall love then, &c.

Ge-diya ku tanda, &c.

I might be so, that I shall not love then, &c.

Ge-dinga sa ku tanda, &c.

*Future Present Imperfect Tense.*

I might be so, that I shall be loving then, &c.

NO.

1. Ge-diya ku ba di tanda, &c.
2. Ge-diya ku ba di bendi tanda.

I might be so, that I shall not be loving then, &c.

NO.

1. Ge-dinga sa ku ba di tanda, &c.
2. Ge-dinga sa ku ba di bendi tanda.

*Future Present Perfect Tense.*

I might be so, that I shall have loved then, &c.

NO.

1. Ge-diya ku ba di tandile, or tande, &c.
2. Ge-diya ku ba di bendi tandile, or tande.

I might be so, that I shall not have loved then, &c.

NO.

1. Ge-dinga sa ku ba di tandile, or tande, &c.
2. Ge-dinga sa ku ba di bendi tandile, or tande.

*Future Past Indefinite Tense.*

I might be so, that I should love, &c.

Ge-di bendi ya ku tanda, &c.

I might be so, that I should not love, &c.

Ge-di bendinga sa ku tanda.

*Future Past Imperfect Tense.*

I might be so, that I should be loving, &c.

NO.

1. Ge-di bendiya ku ba di tanda, &c.
2. Ge-di bendiya ku ba di bendi tanda.

I might be so, that I should not be loving, &c.

NO.

1. Ge-di bendinga sa ku ba di tanda, &c.
2. Ge-di bendinga sa ku ba di bendi tanda.

*Future Past Perfect Tense.*

I might be so, that I should have loved, &c.

NO.

1. Ge-di bendiya ku ba di tandile, or tande, &c.
2. Ge-di bendiya ku ba di bendi tandile, or tande.

I might be so, that I should not have loved, &c.

NO.

1. Ge-di bendinga sa ku ba di tandile, or tande, &c.
2. Ge-di bendinga sa ku ba di bendi tandile, or tande.

It will be observed, that the whole of the future present and future past tenses of the potential mood are formed by merely prefixing *ga* or *ge* to the forms of the same tenses found in the indicative mood; but, in the negatives, care must be taken to prefix *ga* or *ge* to those forms only of the negatives of the above tenses in the indicative mood which are formed by *dinga*, &c., as verbal prefixes.

## OPTATIVE MOOD.

*Present Indefinite Tense.*

I wish to love, &amp;c.

PERS.	SING.	PLU.
1.	Dinga dinga tanda. ....	Singa singa tanda.
2.	Unga unga tanda. ....	Ninga ninga tanda.
(DEC.)		(DEC.)
3. I.	Unga 'nga tanda. ....	IX. Banga banga tanda.
... II.	Linga linga tanda. ....	X. Anga 'nga tanda.
... III.	Inga inga tanda. ....	XI. Zinga zinga tanda.
... IV.	Singa singa tanda. ....	XII. Inga 'nga tanda.
... V.	Lunga lunga tanda.	
... VI.	Unga 'nga tanda.	
... VII.	Bunga bunga tanda.	
... VIII.	Kunga kunga tanda.	

I wish not to love, &amp;c.

PERS.	SING.	PLU.
1.	Dinga dinge tandi. ....	Singa singe tandi.
2.	Unga unge tandi. ....	Ninga ninge tandi.
(DEC.)		(DEC.)
3. I.	Unga 'nge tandi. ....	IX. Banga bange tandi.
... II.	Linga linge tandi. ....	X. Anga 'nge tandi.
... III.	Inga inge tandi. ....	XI. Zinga zinge tandi.
... IV.	Singa singe tandi. ....	XII. Inga inge tandi.
... V.	Lunga lunge tandi.	
... VI.	Unga 'nge tandi.	
... VII.	Bunga bunge tandi.	
... VIII.	Kunga kunge tandi.	

*Present Imperfect Tense.*

THIS tense is formed by adding to the prefixes of the preceding tense the forms of the present imperfect tense of the indicative mood ; thus :—

Dinga dinga di tanda ; I wish I was now loving.

*Present Perfect Tense.*

THIS tense is formed by prefixing *dinga dinga*, &c., to the same tense in the indicative mood :—

PERS.

1. Dinga dinga di tandile ; I wish I had loved.
2. Unga 'nga u tandile ; Thou wishest thou hadst loved.

*Past Indefinite Tense*

is formed by placing the prefixes of the same tense, in the indicative mood, before the first 'nga, instead of *di*, *u*, &c., as prefixed in the preceding tense :—

PERS.

1. Danga dinga tanda, or di tandile ; I wished to love.

(DEC.)

3. I. Wanga 'nga tanda, or u tandile ; He wished to love.
- ... II. Langa linga tanda, or li tandile ; It wished to love.

*Past Imperfect Tense*

is formed by prefixing *dinga dinga*, &c., to the same tense in the indicative mood :—

1. Dinga dinga di bendi tanda, &c.

*Past Perfect Tense*

is formed by prefixing *dinga dinga*, &c., to the same tense in the indicative mood :—

1. Dinga dinga di bendi tandile, &c.

*Future Tenses.*

THE future is formed by prefixing the forms of the future present indefinite tense of the indicative mood to the first *nga*, and making the verb end in *ile* ; thus :—



I shall wish that I had loved, &c.

PERS.

SING.

1. Donga 'nga di tandile.

2. Wonga 'nga u tandile.

(DEC.)

3. I. Wonga 'nga u tandile.

To express, *I, thou, he, &c., wish, wishest, or wishes thee, him, you, me, &c., to love*, the nominative No. 2 of the personal pronoun referring to the person wishing is prefixed to the first *nga*; and the nominative No. 2 of the personal pronoun of the object on which the wish terminates is inserted before the second *nga*; thus:—

Dinga unga tanda; I wish thee to love.

Banga singa tanda; They wish us to love.

Singa ninga tanda; We wish you to love.

Dinga unge tandi; I wish thee not to love.

The following example of the use of *dinga dinga, &c.*, will illustrate its uses:—

Dinga dinga e be tandile; I wish he had been loving.

Unga dinga di tandile; He wishes I had loved.

Dinga banga be tanda; I wish they were now loving.

Unga dinge tandi; Thou wishest me not to love.

Dinga 'ge tandi; I wish him not to love.

Dinga 'ga e banga tandile; I wish he had not been loving.

Unga dinga 'dinga tandile; He wishes I had not loved.

Dinga banga benge tandile; I wish they were not now loving.

#### USE OF AKWABA AS A PREFIX.

AKWABA is prefixed to the tenses of the verb in the indicative mood to express *desire for* the possession of a thing, or for the accomplishment of an action, accompanied with

regret that it is not obtained or performed. The negative is formed by prefixing *akwaba* to the negative tenses.

Akwaba diya tanda ; If I do but love.

Akwaba niya tanda ; If ye do but love.

Akwaba si tanda ; If we were but loving.

Akwaba e tanda ; If he were but loving.

Akwaba andi tandanga ; If I had but not loved.

Akwaba bonke abantu banga m qumbisi u-Tixo zizono zabo ;  
How desirable that all people offend not God by their sins !

Sometimes the *akwa* of *akwaba* is omitted, and the negative prefixes No. II., page 60, of the past indefinite tense indicative mood used ; as :—

Anda ba diya tanda ; If I do but love.

Ana ba niya tanda ; If ye do but love.

Asa ba siya tanda ; If we do but love, &c.

In the following sentences, *akwaba* precedes nouns and pronouns :—

Akwaba di nayo lonto ; If I had but that thing.

Akwaba u-Adam no-Eva ba mana uku hlala ebungweleni ; If  
Adam and Eve had but continued in holiness.

#### SUBJUNCTIVE MOOD.

FIRST. To express *if*, *ukuba* is prefixed to the tenses of the indicative mood, as :—

Ukuba diya tanda ; If I love, &c.

Ukuba baya ku tanda ; If they shall love.

Second. In order to express the sense of *that it be*, *that it may be*, *in order that*, *that it might*, *could*, *would be*, &c., the conjunctions *ukuba*, or *ukuze*, are prefixed to the

apocopated form of the present perfect tense of the indicative mood, *tande*, or *tandwe*; but the third person of the first declension takes *a* as its pronominal prefix, instead of *u*, thus:—

Diya hamba ukuba di ncede; I go that I may help.

Baya cela ukuze ba zuze; They ask that they may obtain.

Ba hambile ukuba banga bonakali; They have gone that they might not be seen.

Diya ku ya ukuba di bone; I will go, in order that I may see.

Cela ukuze u zuze; Ask, that thou mayest receive.

Ma-ka hambe ukuba a bone; Let him go, that he may see.

Third. The negative is formed by using the negative of the present imperfect tense of the indicative mood after *ukuba*, or *ukuze*, as:—

Si ncede ukuba singa wi; Help us, that we fall not.

Guqula inkhliziyo zetu ukuba sing oni; Turn our hearts, that we sin not.

Kangela ukuze unga kohliswa; Look, that thou be not deceived.

Fourth. Sometimes *ukuba*, or *ukuze*, are omitted:—

Diya ku hamba di ncede; I will go, that I may help.

Siya tandaza si luve ufefe lwako; We pray, that we may feel thy grace.

Fifth. When *ukuba* is prefixed to the first of two verbs, the former of which expresses a *condition*, and the latter asserts something which will take place in consequence of the condition expressed by the first being fulfilled, the future present indefinite tense, No. 3, indicative mood, is used as the second verb, thus:—

Ukuba di yenza lonto *da diya ku fa* ; If I do that thing, I shall die.

Ukuba niya hamba *na niya ku bona* ; If ye go, you will see.

Sixth. When the imperative is used, *ukuba* is omitted ; but the same form of the future present indefinite tense must be used as the second verb, thus :—

Sondelani ku Tixo, *wa eya ku sondela kuni* ; Draw near to God, and he will draw near to you.

Funani *na niya ku zuza* ; Seek, and ye shall find ; that is, *If ye seek, ye shall find.*

#### PARTICIPLES.

1. THE active participles are as follows :—

##### *Present Participle.*

I loving, &c.

PERS.	SING.	PLU.
1.	Di tanda. ....	Si tanda.
2.	U tanda. ....	Ni tanda.
(DEC.)	(DEC.)	
3. I.	E tanda. ... IX.	Be tanda.
... II.	Li tanda. ... X.	E tanda.
... III.	I tanda. ... XI.	Zi tanda.
... IV.	Si tanda. ... XII.	I tanda.
... V.	Lu tanda.	
... VI.	U tanda.	
... VII.	Bu tanda.	
... VIII.	Ku tanda.	

I not loving, &c.

PERS.	SING.		PLU.
1.	Dinge tandi.	.....	Singe tandi.
2.	Unge tandi.	.....	Ninge tandi.
(DEC.)			(DEC.)
3. I.	Enge tandi.	... IX.	Benge tandi.
... II.	Linge tandi.	... X.	Enge tandi.
... III.	Inge tandi.	... XI.	Zinge tandi.
... IV.	Singe tandi.	... XII.	Inge tandi.
... V.	Lunge tandi.		
... VI.	Unge tandi.		
... VII.	Bunge tandi.		
... VIII.	Kunge tandi.		

2. The past participle is the past indefinite tense of the verb; but care must be taken to use the negative No. IV., page 61, for the negative of the participial form.

3. The perfect participle, "having loved," is precisely the same as the present participle, excepting that the termination is changed into *ile*, thus :—

## PRESENT PARTICIPLE.

## PERFECT PARTICIPLE.

Di tanda ; I loving.

Di tandile ; I having loved.

Enge tande ; He not loving.

Enge tandile ; He not having loved.

4. The passive participle is formed by inserting *ek* before the final vowel of the active verb, thus :—

Diya tanda; I am loving.      Diya tandeka; I am being loved.  
Dibe di tanda; I was loving.      Dibe di tandeka; I was being  
loved.

5. This form is used with all the tenses of the verb, and is often analogous in sense to the passive verb; from which, however, it is sufficiently distinguished by either not referring the action to any particular agent, or implying, that the action acted upon is itself the actor, thus:—

## PARTICIPLE.

Diya ku tandeka ; I shall be loved.  
Ucango luya vuleka ; The door is opening.

PASSIVE VERB.

Diya ku tandwa gomtu otile; I shall be loved by a certain person.

Ucango luya vulwa gu John; The door is opened by John.

CF NEUTER VERBS USED ADJECTIVELY.

1. THE present perfect tense of neuter verbs is, in Kaffir, used adjectively, as:—

*Uku fa* ; To die.....U file yena ; He is dead.  
 Li file ihashe ; The horse is dead.  
 Ba file abantu ; The people are dead.

*Uku qekeka*; To break.  
Isitya si qekekile; The basket is broken.  
Amatye a qekekile; The stones are broken.

2. When the *relative* is prefixed to the personal pronoun, the adjective derived from neuter verbs ends in *yo*, as :—

DEC.

- I. Umtu *o fileyo* ; The man who is dead.
- II. Ihashe *e li fileyo* ; The horse which is dead.
- IX. Abantu *a ba fileyo* ; The people who are dead.
- IV. Isitya *e si qekekileyo* ; The basket which is broken.
- V. Amatye *a qekekileyo* ; The stones which are broken.

3. It must be observed, that those verbs only are used adjectively in Kaffir, the present perfect tense of which expresses *being, or a state of being* ; hence we must exclude that class of neuter verbs usually denominated by grammarians, “active intransitive verbs,” that is, those which express action *confined to the actor*, as :—

Uku hamba ; To walk.

Uku thlala ; To play.

Uku feketa ; To sport.

4. *Active verbs* are used adjectively by their taking the passive participial termination, *eka*, (see pages 99, 100,) and using their present perfect tense, as in the case of neuter verbs ; as :—

Diya tanda ; I love.

Di tandekile ; I am beloved.

Diya tandeka ; I am being loved.

Diya kulula ; I loosen.

Di kululekile ; I am loosened.

Diya kululeka ; I am being loosened.



5. It is worthy of remark, that when active verbs are thus used adjectively, it is not *necessarily* implied, that the person or thing spoken of was previously in a state the contrary of that expressed by the adjective; as:—

*Di tandekile*; I am beloved,

does not imply, that I was previously hated.

*Di kululekile*; I am at liberty,

does not imply, that I was previously bound.

6. The neuter verbs,

Uku hlala; To sit,

Uku ma; To stand,

form their present perfect tenses irregularly; as:—

Di hleli; I sit.

Di mi; I stand.

7. As in the active verb, the neuter verbs ending in *ala* change that termination into *ele*; and those ending in *la* into *le*, in forming their present perfect tense, as:—

Uku lala; To lie.

Di lele; I am lying.

Ubu lele; Thou wast lying.

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## SECTION VII.

### AUXILIARY VERBS.

1. THE chief of these are: *uku mana*, to continue; *ukw andula*, to perform an action at a given time; *uku za*, to come; *uku ti*, to be so, or to say; and *uku kova*, to take place at the very time.

## OF UKU MANA.

2. Mana is used as a regular verb, as far as *prefixes* are concerned, but always precedes another verb, and expresses the continuance of the action of the verb to which it is prefixed.

3. The form of the verb which follows *mana* is often the participial form, but more generally the infinitive, as:—

Di mana di tanda ; I continue loving ; or,

Di mana uku tanda ; I continue to love.

Wo mana u tanda ; Thou wilt continue loving ; or,

Wa mana uku tanda ; Thou wilt continue to love.

Wa mana e tanda ; He continued loving ; or,

Wa mana uku tanda ; He continued to love.

Bebe mana be tanda ; They were continuing loving ; or,

Bebe mana uku tanda ; They were continuing to love.

The final *a* of *mana* is sometimes dropped, as:—

Di man' uku tanda.

Wo man' uku tanda.

## OF UKW ANDULA.

4. Andula, the root of this verb, is used as any other vowel-verb, (see VOWEL-VERBS,) and prefixed to the infinitive of regular verbs.

5. When thus prefixed, it refers to time ; yet neither past, present, nor future exclusively ; but implying that the action was, is, or is to be performed just at the time pointed out either by the verb which it precedes, or the drift of the sentence with which it is connected, as :—

## PRESENT TENSE.

Di sandula uku fika ; I have just now arrived.

U sandula uku fika ; Thou hast just now arrived.

The letter *s* is inserted in the above forms, because it is the present imperfect tense. (See VOWEL-VERBS.)

6. The past and future tenses of this verb express the word “then,” when referring to time, and preceded by a verb the action of which is supposed to be finished at the time referred to.

*Past Tense.*

A ku fa bendi sandula ukufika ; I was just then arrived when he died.

Danfika denza lonto, d’andula uku buya ; I arrived, and did that thing, and then returned.

Waya wa fika w’ andula uku buya ; He went, and arrived, and then returned.

7. In the future tense, the form expressing “that I may, that thou mayest,” &c., found under the subjunctive mood, is inserted between the first verb and the verb taking *andula*, although the *ukuba* is not always used, as :—

Do ya uku ba di kangele (or, Do ya di kangele) d’ andula uku buya ; I will go, in order that I may look, and then return.

Wo ya uku ba ukangele (or, Wo ya u kangele) w’ andula uku buya ; Thou wilt go, that thou mayest look, and then return.

Wo ya uku ba a buze, w’ andula uku buya ; He will go, in order that he may look, and then return.

8. Sometimes the infinitive of the verb follows the first verb in the future, as :—

Do ya uku kangela, d' andula uku buya ; I will go to look, and then return.

Bo ya uku buza, b' andula uku buya ; They will go to ask, and then return.

9. When the negative of *ukw andula* is used, the form found under the subjunctive mood referred to above (in No. 7) is used, and follows the negative of *ukw andula*, as :—

Ali kw anduli pume ilanga ; The sun will not rise just yet.

Awu kw anduli u tshe umlambo ; The river will not dry up just yet.

DEC.

I. Ak' andulanga buye, yena ; He did not return just then.

Ung'anduli u jike ; Do not turn just yet.

#### OF UKU TI.

1. This verb differs from others in being only prefixed to a certain class of neuter verbs which are never conjugated without its assistance ; whereas the other auxiliary verbs are used in connexion with Kaffir verbs of all classes, and which are often conjugated without the assistance of the other auxiliaries. When *uku ti* is used alone, it means, to say or be so, as :—

Di ti ; I say.

Da ti ; I said.

Da ti,—da fika ; I did so,—I arrived.

2. The verb following *uku ti* undergoes no change; but *uku ti* is conjugated as any other irregular verb, (to which class it belongs,) in all its moods and tenses, thus:—

*Uku ti shwaka*; To suddenly disappear.

*Present Indefinite Tense.*

PERS.	SING.	PLU.
1.	Diya ti shwaka; I suddenly disappear.	Siya ti shwaka; We suddenly disappear.
2.	Uya ti shwaka; Thou dost suddenly disappear.	Niya ti shwaka; Ye suddenly disappear.
(DEC.)		(DEC.)
3. I.	Uya ti shwaka; He suddenly disappears.	IX. Baya ti shwaka; They suddenly disappear.

*Past Indefinite Tense.*

PERS.	SING.	PLU.
1.	Da ti shwaka; I suddenly disappeared.	Sa ti shwaka; We suddenly disappeared.
(DEC.)		(DEC.)
3. I.	Wa ti shwaka; He suddenly disappeared.	XI. Ba ti-shwaka; They suddenly disappeared.

These examples will be sufficient to exemplify the manner in which this verb is used in connexion with other verbs.

3. The accusative of the personal pronoun is inserted between the pronoun and the verb; and when thus inserted in *uku ti*, resembles the causative form of the regular verb, as:—



make it an active regular verb, the *uku ti* being dropped, as:—

*Uku shwakaza*; To make suddenly to disappear.

PERS.	SING.	PLU.
1.	Diya shwakaza; I make suddenly to disappear.	Sa shwakaza lonto; We made that thing sud- denly to disappear.

(DEC.)

3. II.	Niya ku li shwakaza; You will make it suddenly to dis- appear.	Baya shwakaza; They make suddenly to disappear.
--------	---	---

7. The verb following *uku ti*, when thus used as a regular verb, becomes an active intransitive verb, by inserting *ek* before the final vowel, when the action will be confined to the actor, as:—

PERS.	SING.	PLU.
1.	Diya shwakazeka; I suddenly disappear.	Sa shwakazeka; We sud- denly disappeared.

(DEC.)

3. II.	La shwakazeka; It suddenly disap- appeared.	Baya shwakazeka; They suddenly disappear.
--------	---	--

#### OF UKU ZA.

1. This verb often stands alone, and is conjugated in the same manner as all others of the class to which it belongs; but it is often placed before the infinitive of other verbs, in the sense of the action of the verb before which it is placed *being about* to take place. When thus prefixed, the initial of the infinitive is dropped, as:—



Di za 'ku tanda ; I am about to love.  
 We za 'ku baleka ; He was about to run.  
 U za 'ku fa ; He is about to die.  
 Umlambo u za 'ku tsha ; The river is nearly dry.  
 Lonto i za 'ku pela ; That thing is nearly finished.  
 Lonto i za 'ku bako ; That thing is about to take place.

2. Sometimes *uku za* precedes another verb in the past time in the sense of *then*, as :—

We za wa ti ; Then spake he.  
 We za wa pendula ; Then answered he.  
 De za da ti ; Then spake I.

3. *Uku za* is sometimes prefixed to another verb, to express entreaty or supplication, as :—

Z' u nga di beti ; Do not beat me.  
 Z' u nga qumbi kumi ; Do not be angry with me.  
 Z' u we nze lonto ; Do that thing.  
 Z' u hambe kona ; Go there.

It will be observed, that, in the above forms, the *z* only of *uku za* is retained, but it is a contraction which is very common.

#### OF UKU KOVA.

1. This verb is used before the infinitive of other verbs, in the sense of the action of the verb used in the infinitive being completed just previously to some other action taking place, as :—

Da ku kova uku fika wa qala uku teta ; At the very time when I arrived, he began to speak.  
 Da di kovayo uku fika, wo ti wo zimela yena ; Immediately on my arrival, he will hide himself.

Da si kovayo uku fa, so ti so gena ebusweni buka-Tixo ; At the very time we die, we shall enter into the presence of God.

OF THE VERB UKU BA, TO BE.

1. *Ko* is added to this verb to express being present, as *uku ba ko*, to be present, as :—

Diya ku ba ko ; I will be present.

Ebe ko ; He was present.

Ba ko ; They are present.

2. Be, the apocopated form of this root, preceded by the verbal prefixes of the present imperfect tense of the indicative mood, the third person, first declension, taking *a* as its prefix, is used in connexion with the forms of nouns found in column I. of the table, No. 25, section 3rd, page 21, as :—

Xela elilitye *li be sisonka* ; Command this stone that it be bread.

Pala isikumba *si be yimvaba* ; Dress a hide in order that it be a milk-sack.

3. The same forms of the verb are used before adjectives, and before nouns used adjectively ; as :—

Yaka inhlu *i be mkulu* ; Build a house ; let it be large.

Yenza inhlela *i be banzi* ; Make a path ; let it be wide.

Funani ufefe ku-Tixo *ni be namanhla* uku m konza ; Seek ye the grace of God, that you may be strong to serve him.

4. *Ukuba* is prefixed to the ablative of the personal pronouns No. 3, in the sense of the verb to have ; as :—

(DEC.)

I. Uku ba naye ; To have him.

II. Uku ba nalo ; To have it.

III. Uku ba nayo ; To have it.

&amp;c.

&amp;c.

The above forms are thus used :—

Do ba naye umtu ; I shall have him, a man.

Di be di nalo ihashe ; I had it, a horse.

5. The ablative is often omitted, and the forms of nouns found in column 3rd of the table No. 25, section 3rd, used, as :—

Do ba nomtu ; I shall have a man.

Di bendi nehashe ; I had a horse.

U namanthla ; He has strength.

Wa be noncedo ; He had help.

6. The substantive-verb *uku ba* is used before the forms of nouns found in the table, section 3rd, No. 25, col. i., as :—

Diya ku ba sisicaka ; I shall be a servant.

Di gumtu ; I am a man.

Ebe sisidenge ; He was a foolish one.

Uya ku ba ligosa ; He will be a favourite.

Remark. It will be observed that *ba*, the root of *ukuba*, is used in the above examples *only in the future time, the verbal prefixes alone* expressing the verb substantive in *the past and present time*.

7. The prefixes of the past indefinite tense are used with the root of *uku ba*, followed by the forms of nouns found in col. i. of the table No. 25, section 3rd, page 21, to express he became, it became, &c., as :—

Wa ba gumtu ; He became a man.

Wa ba gumpefumlo o pilileyo ; He became a living soul.

Igoza la ba sisicaka ; The favourite became a servant.

8. The above forms of verbal prefixes, followed by the euphonic letter of the declension to which the verbal prefix belongs, are also prefixed to the genitive of the personal pronouns, and express, it became his own, &c.

DEC.	I.	II.	III.	IV.
I.	Wa ba wake,	la ba lake,	ya ba yake,	sa ba sake.
II.	Wa ba walo,	la ba lalo,	ya ba yalo,	sa ba salo.
III.	Wa ba wayo,	la ba layo,	ya ba yayo,	sa ba sayo.
IV.	Wa ba waso,	la ba laso,	ya ba yaso,	sa ba saso.
	&c.	&c.	&c.	&c.

9. The substantive verb is followed by adjectives in the following manner :—

I am great, &c.

PERS.	SING.	PLU.
1.	Di-mkulu,-mbi,-rara.	Si-bakulu,-babi,-rara.
2.	U-mkulu,-mbi,-rara.	Ni-bakulu,-babi,-rara.
(DEC.)		(DEC.)
3. I.	U-mkulu,-mbi,-rara.	IX. Ba-kulu-bi-rara.
... II.	Li-kulu-bi,-rara.	X. Ma-kulu-bi-a-rara.
... III.	I-nkulu-mbi,-rara.	XI. Zi-kulu-bi-rara.
... IV.	Si-kulu-bi-rara.	XII. Mi-kulu-bi-rara.
... V.	Lu-kulu-bi-rara.	
... VI.	U-mkulu-mbi-rara.	
... VII.	Bu-kulu-bi,-rara.	
... VIII.	Ku-kulu-bi,-rara.	

10. The other tenses of the verb are followed by the adjectives, according to the preceding form :—

Ihashe beli likulu ; The horse was great.

Umtu uya ku ba mkulu ; The person will be great.

## SECTION VIII.

## PECULIAR FORMS OF THE VERBS.

1. THERE are many forms of the verb which are expressed by the use of certain particles, or the combination of two verbs. The following are the principal.

2. *Se* is used with the tenses of the verb, and gives the sense of the action being, having been, or that it shall be, already finished, previously to some other event taking place, as :—

Bendi se di hlulile mina unge ka fiki yena; I had already passed, he not having arrived.

3. The following is the present perfect tense :—

I am already loving, &c.

PERS.	SING.	PLU.
1.	Se di tanda.	Se si tanda.
2.	Se u, or se lu tanda.	Se ni tanda.
(DEC.)	(DEC.)	
3. I.	Se e, or se le tanda....	IX. Se be tanda.
... II.	Se li tanda.	... X. Se le, or se e tanda.
... III.	Se i tanda.	... XI. Se zi tanda.
... IV.	Se si tanda.	... XII. Se i tanda.
... V.	Se lu tanda.	
... VI.	Se u, or se lu tanda.	
... VII.	Se bu tanda.	
... VIII.	Se ku tanda.	

4. The prefixes of the above tense are used with all the

tenses of the verb, being inserted between the regular prefix and the verb, according to the tense used ; as :—

Bendi se di tanda ; I was already loving.

E be se e tanda ; He was already loving.

U bu se lu tandile ; Thou hadst already loved.

Bendi se di tandile ; I had already loved.

Baya ku ba se be tanda ; They will already be loving.

Niya ku ba se ni tandile ; You will have already loved.

Be diya ku ba se di tanda ; I should or would have been already loving.

E beya ku ba se e tandile ; He should or would have already loved.

Gendi se di tanda ; I ought already to love.

Ma di be se di tanda ; Let me be already loving.

Ma u se lu tande ; Let me already love.

Dinga dinga se di tanda ; I wish I already loved.

# 5. The negative is as follows :—

I am not yet loving, &c.

PERS.	SING.		PLU.
1.	Andi ka tandi.	.....	Asi ka tandi.
2.	Aku ka tandi.	.....	Ani ka tandi.
(DEC.)			(DEC.)
3. I.	Aka ka tandi.	... IX.	Aba ka tandi.
... II.	Ali ka tandi.	... X.	Aka ka tandi.
... III.	Ayi ka tandi.	... XI.	Azi ka tandi.
... IV.	Asi ka tandi.	... XII.	Ayi ka tandi.
... V.	Alu ka tandi.		
... VI.	Awu ka tandi.		
... VII.	Abu ka tandi.		
... VIII.	Aku ka tandi.		

# 6. The following is a negative of the participial form :—

Dinge ka tandi ; I having not yet loved.

Unge ka tandi ; Thou having not yet loved.

7. The negative of the participial form is used in the following and similar sentences ; as :—

So fika benge ka fiki bona ; We shall arrive before them, or  
literally, they not having yet arrived.

E be ko yena dinge ka bi ko mina ; He was present before me,  
or, I not yet being present.

Thus in every sentence where *before* is used as above, this form of the verb must be used in Kaffir.

8. *Ke* or *ka* prefixed to the apocopated form of the present perfect tense indicative mood, (declension I. taking *a*, and declension IX. *be*, as their verbal prefixes,) is used in the sense of “just a little,” or, of performing an action without energy ; as :—

I sometimes love, &c., or I love a little, &c.

PERS.	SING.	PLU.
1.	Ke di, or ka di tande. ....	Ke si, or ka si tande.
2.	Ke u, or ka u tande. ....	Ke ni, or ka ni tande.
(DEC.)		(DEC.)
3. I.	Ke a, or ka a tande. ...	IX. Ke be, or ka be tande.
... II.	Ke li, or ka li tande. ...	X. Ke a, or ka a tande.
... III.	Ke i, or ka i tande. ...	XI. Ke zi, or ka zi tande.
... IV.	Ke si, or ka si tande. ...	XII. Ke i, or ka i tande.
... V.	Ke lu, or ka lu tande.	
... VI.	Ke u, or ka u tande.	
... VII.	Ke bu, or ka bu tande.	
... VIII.	Ke ku, or ka ku tande.	

9. This form is often used as belonging to the imperative mood ; as :—



Ke di linge; Let me just try.

Ka u yenze lonto; Just do that thing.

Ka ni hambe; Just go ye.

Ka ni kwelele enhleleni; Come, just move out of the path.

10. The above forms are used with all the tenses of the verb, the prefixes of which are placed before these forms; as:—

Da di ke di tande; I did love a little.

Ubu ke u tande; Thou wast loving a little.

Si besi ke si tande; We were loving a little.

Baya ku ke be tande; They will love just a little.

11. Sometimes *ke*, or *ka*, is prefixed to the forms of the past indefinite tense, indicative mood, and then means, "*I did once love*;" as:—

I once loved, &c.

PERS.	SING.		PLU.
1.	Ka da tanda.	.....	Ka sa tanda.
2.	Ka wa tanda.	.....	Ka na tanda.
	(DEC.)		(DEC.)
3. I.	Ka wa tanda.	...	IX. Ka ba tanda.
... II.	Ka la tanda..	...	X. Ka a tanda.
... III.	Ka ya tanda.	...	XI. Ka za tanda.
... IV.	Ka sa tanda.	...	XII. Ka ya tanda.
... V.	Ka lwa tanda.		
... VI.	Ka wa tanda.		
... VII.	Ka ba tanda.		
... VIII.	Ka kwa tanda.		

12. The negative forms of the present indefinite tense, indicative mood, are prefixed to the first form; thus:—

Andi ke di tande; I do not love even a little.

Aku ke u tande; Thou dost not love, not even a little.

13. The negatives of the second form are formed by using the negative form of the verb, *ukuza*, to come; as :—

Andi zanga di tande, or Andi zanga da tanda; I never once loved.

The following forms are also used :—

Andi kanga di tande; I never loved, not even a little.

Aku kanga u tande; Thou never lovest, not even a little.

14. *Da* and *de* are inserted between the prefix and the verb, to express at length, or until; as :—

Di de di tande; Until at length I loved.

Wo da u tande; Thou wilt at length love.

Ba da ba tanda; Until they loved.

Sa hamba, sa da sa fika; We walked until we arrived.

Kwa da kwa sa; Until the morning.

Kwa da kwa kaloku; Until now.

Kawa da kwa hlwa; Until evening.

Kwa da kwa cwalaza; Until it began to be dark.

Ma si de si qibe lonto; Let us at length finish that thing.

15. *Sa* is inserted between the root of the verb and the prefix, in the sense of yet; as :—

Di sa tanda; I am yet loving.

U bu sa tanda; Thou wast yet loving.

Da sa tanda; I yet, or still, loved.

Ba sa tanda; They yet, or still, loved.

16. When *sa* is inserted between the prefix and the infinitive of the verb, it expresses the sense of being yet about to perform an action: when thus used, the initial *u* of the infinitive is dropped; as :—

Di sa ku tanda ; I am yet about to love.

Wa u sa ku tanda ; Thou wast yet about to love.

Niya ku ba ni sa ku tanda ; You will yet be going to love.

17. The negative is formed by inserting *sa* between the negative prefix of the verb and the root ; as :—

Andi sa tandi ; I do not love any more.

Bendinga sa tandi ; I was not loving any more.

Ani sa ku tanda ; You will not love any more.

In the future tenses, the negative forms in which *sa* is inserted will be seen under each tense ; and wherever *sa* is found in a negative prefix, it gives the sense of the action of the verb having ceased, or that it will have ceased at some particular time mentioned ; as :—

Andi *sa* ku ba di tanda ; I shall not be loving any more.

Da di bendinga *sa* ku ba dibe di tanda ; I should or would not have loved any more.

Wa u beunga *sa* ku ba u beu tanda ; Thou wouldest not have loved any more.

18. *When I love* : This is expressed by prefixing the forms in the past indefinite tense indicative mood, to the infinitive of the verb, the initial *u* being dropped ; as :—

When I love or loved, &c.

PERS.	SING.		PLU.
1.	Da ku tanda.	.....	Sa ku tanda.
2.	Wa ku tanda.	.....	Na ku tanda.

PERS.	SING.	PLU.
(DEC.)		(DEC.)
3. I.	A ku tanda.	... IX. Ba ku tanda.
... II.	La ku tanda.	... X. A ku tanda.
... III.	Ya ku tanda.	... XI. Za ku tanda.
... IV.	Sa ku tanda.	... XII. Ya ku tanda.
... V.	Lwa ku tanda.	
... VI.	A ku tanda.	
... VII.	Ba ku tanda.	
... VIII.	Kwa ku tanda.	

The above forms are used with the perfect and past participial forms of the verb, by prefixing *da*, *wa*, &c., to *ukuba*.

Da ku ba di hlulile ; When I had passed.

A ku ba e hlulile ; When he had passed.

Ba ku ba, be be hlulile ; When they had passed.

Na ku ba, na hlula ; When you passed.

Sometimes the following forms are used ; as :—

Da kwaku ba di bendi hlula ; When I was passing.

A kwaku ba e hlule ; When he had passed.

Sa kwaku ba si hlule ; When we had passed.

19. *I will never love* : This is expressed by the following forms :—

Andi sozi di tande.

Aku sozi u tande.

Aka sozi e tande.

&c.      &c.

20. *I used to love*, or *I am accustomed to love*, is expressed in the present imperfect and present perfect tenses, by prefixing *fudula* to those tenses ; as :—

Fudula di tanda,

&c.

Fudula di tandile,

&c.

The other past tenses are formed by prefixing the verbal prefixes of those tenses to the above forms ; as :—

Di bendi fudula di tanda ; I was being accustomed to love.

Di bendi fudula di tandile ; I had been accustomed to love.

21. *It seems as if*: *Gati* is used to express this form ; as :—

Gati uya hamba ; It seems as if you were walking.

Gati so tanda ; It seems as if we should love.

*It is probable, or probably*: *Gaba* is used here ; as :—

Gaba wo fika ; Probably he will arrive.

Gaba dibe di posisile ; Probably I had mistaken.

Gaba sa posisa ; Probably we mistook.

*Gati* means, *literally*, It may be so. *Gaba* means, *literally*, It can be.

Both *gati* and *gaba* are used before the forms of nouns found in the first column of the table of nouns in Section III., No. 25, page 21 ; as :—

Gati lihashe ; It seems as if it were a horse.

Gaba gumtu ; It is probably a man, or, it may or can be a man.

Gaba yenziwe gamahashe ; Probably it is done by horses.

Gati zinkomo ; It seems as if they were cattle.

22. To do a thing for the sake of doing it, without any adequate cause existing for its performance, is expressed by adding to the objective form of the verb the word *uzwe* ; as :—

Niya pikela uzwe ; You contend for the sake of contending.

Siya hambela uzwe ; We walk for the sake of walking.

Bandi gwebele uzwe ; They have condemned me without cause.

23. *Kukona* is used before the present indefinite tense of the potential mood, with the particle *yo* affixed; thus :—

*Kukona dinga vumayo*; In consideration of that, (or, If you do so,) I will consent.

*Kukona anga vumiyo*; In consideration of that, he will not consent, or, that is the very reason why he will not consent.

*Kukona banga vuyayo*; In consideration of that, they will rejoice.

## SECTION IX.

### IRREGULAR AND VOWEL VERBS.

#### I. OF IRREGULAR VERBS.

1. AN irregular verb is one which has but one syllable following *uku*, the sign of the infinitive, and prefixes *yi* to that syllable in forming the second person of the present imperfect tense of the imperative mood; as :—

*Uku va*; To hear.

*Yi-va*; Hear.

*Yi-va ni*; Hear ye.

*Uku ba*; To steal.

*Yi-ba*; Steal.

*Yi-ba ni*; Steal ye.

2. It will be quite unnecessary to give a separate paradigm of an irregular verb in all its moods and tenses,

as the following rules will be amply sufficient to guide the student.

Rule I. The syllable following *uku*, the sign of the infinitive, is the root of the verb; and in each mood the participles and the imperfect tenses, both present, past, and future, are formed by inserting *si* between the affirmative prefixes and the root of the irregular verb; as:—

*Participles.*

Di *si*-va; I hearing.

E *si*-va; He hearing.

Be *si*-va; They hearing.

*Present Imperfect Tense.*

Di *si*-va; I hear.

U *si*-va; Thou hearest.

Ni *si*-va; You hear.

*Past Imperfect Tense.*

Be be *si*-va; They were hearing.

Ebe *si*-va; He was hearing.

*Future Imperfect Tense.*

Diya ku ba di *si*-va; I shall be hearing.

Baya ku ba be *si*-va; They will be hearing.

Rule II. All the prefixes which in the conjugation of a regular verb end in *a*, have that vowel changed into *e* in the conjugation of irregular verbs which have roots commencing in *v*, *z*, *h*, or *m*; as:—

Diye va; I hear: not, diya va.

Diye za; I am coming: not, diya za.

Baye ma; They stand: not, baya ma.

Niye hla; You descend: not, niva hla.



## II. OF VOWEL VERBS.

1. A VOWEL verb is one which has *ukw* as the sign of the infinitive, followed by a vowel, and prefixes *y* to that vowel in forming the second person of the present imperfect tense of the imperative mood ; as :—

Ukw oyika ; To fear.

Yoyika ; Fear.

Yoyika ni ; Fear ye.

2. The vowels which follow *ukw*, the sign of the infinitive, are, *a*, *e*, and *o* ; as :—

Ukw aka ; To build.

Ukw enza ; To make.

Ukw oyika ; To fear.

3. The root of vowel verbs is the verb without the sign of the infinitive *ukw* ; as :—

Aka, from *ukw aka*.

Enza, from *ukw enza*.

Oyika, from *ukw oyika*.

4. In conjugating vowel verbs, the following rules must be attended to :—

RULE I. In conjugating regular verbs, all the verbal prefixes end in vowels : these vowels are dropped in the conjugation of a vowel verb, and the vowels which commence the root of the verb, whether *a*, *e*, or *o*, used in their place ; as :—

Diy' aka ; I build.

And' aki ; I build not.

Diy' enza ; I make.

And' enzi ; I make not.

Bay' oyika ; They fear.

Ab' oyiki ; They fear not.

5. Exceptions to the above rule :—

(1.) When the accusative of the pronoun is inserted in the vowel verb, the vowel of the accusative, and not that of the prefix, is dropped ; as :—

(DEC.)

II. Diya l-oyika ; I fear it.

III. Baya y-oyika ; They fear it.

IV. Baya ku s-enza ; They will do it.

(2.) In the participial forms of the verb, and the imperfect tenses, both present, past, and future, the letter *s* is inserted between the vowel which terminates the prefix in the regular verb, and the vowel commencing the vowel verb ; as :—

### *Participles.*

Di *s*-aka ; I building.

E *s*-aka ; He building.

Be *s*-aka ; They building.

### *Imperfect Tenses.*

Di *s*-aka ; I build.

U *s*-enza ; He makes.

Si *s*-oyika ; We fear.

Di bendi *s*-aka ; I was building.

U beu *s*-aka ; He was building.

Diya ku ba di *s*-aka ; I shall be building.

Baya ku ba be *s*-aka ; They will be building.

RULE II. Those prefixes which in the regular verb end in the vowel *u*, in vowel verbs have that termination changed into *w* ; as :—

## REGULAR VERB.

Diya ku tanda.

## VOWEL VERB.

Diya kw-enza ; I shall make.

Diya kw-oyika ; I shall fear.

W-akile ; He has built.

W-enzile ; Thou hast made.

Akw-akanga ; Thou didst not build.

(DEC.)

VI. Aw-akanga ; It did not build.

VII. Akw-enzanga ; It did not make.

6. Exceptions to Rule II. :—

(1.) The participial forms of the verb, and the imperfect tenses, (as will be seen by the second exception to Rule I.,) are exceptions to this rule.

(2.) In the negative prefixes which end in *u* in the regular verb, declension VII. changes the vowel *u*, with which it terminates, into the vowel commencing the root of the vowel verb ; as :—

(DEC.)

VII. Ab-akanga ; It did not build.

... Ab-enzanga ; It did not make.

... Ab-oyikanga ; It did not fear.

7. As in the regular verb the present perfect tense is used, when vowel neuter verbs are used adjectively ; as :—

(DEC.)

II. Lo mile izulu ; The heaven is dry.

III. Yo mile intonga ; The stick is dry.

Ya lupele londoda ; That man is decayed.

VI. Wo mile umhlaba ; The ground is dry.

&c.

&c.

## IMPERSONAL FORMS OF THE VERB.

1. The impersonal form of the verb will be found under each tense, being the form used for declension VIII.; as :—

## INDICATIVE MOOD.

*Present Indefinite Tense.*

Kuya tanda ; There loves, or it loves.

*Past Indefinite Tense.*

Kwa tanda ; There loved, or it loved.

2. The impersonal form of the verb is used in Kaffir, where in English the words *it* and *there* are used in an indefinite sense ; as :—

Ku yana imvula ; It rains.

Ku shushu ; It is warm.

Kwa tiwa ; It was said.

Kwa kube kuko umtu ; There was a man.

Aku lungile ; It is not right.

Kungeko uncedo ; There not being help.

Aku naluto ; It does not signify, *literally*, it has nothing.

Ku jalo ; It is so.

Aku jalo ; It is not so.

Kuya ku banjwa ; It will be caught.

Kuya ku ba ku tiwa ; It will be said.

3. In some cases where in English the impersonal form of the verb is used, it is not used in Kaffir ; as :—

Di bendi dimi o wa tetayo ; It was I who spoke.

Uya ku ba guwe o ya ku teta ; It will be thou who wilt speak.

Dimi o tetileyo ; It is I who have spoken.

4. The tenses of the verb are used before the form of nouns found in column the third, of the table of nouns, Section III., page 21, No. 25. When thus used, they are used in the sense of the verb *to have*; but are literally, "I am with," "Thou wilt be with," &c. When the negative is used, the initial vowel of the noun is changed into *a*; as :—

Di nehashe; I have a horse;  
 Andi nahashe; I have no horse.  
 Uya ku ba nomtu; Thou wilt have a person.  
 Aku yi ku ba namtu; Thou wilt have no person.  
 Dibe di noncedo; I had help.  
 Dibe dinga nancedo; I had no help.  
 Be netyala; They having guilt.  
 Benga natyala; They not having guilt.

5. The tenses are used in the same manner before adjectives; as :—

Di-mkulu; I am great.  
 Andi-mkulu; I am not great.  
 Uya ku ba-mkulu; Thou wilt be great.  
 Aku yi ku ba-mkulu; Thou wilt not be great.  
 Baya ku ba-mhlope; They will be white.  
 Amahashe aya ku ba-myama; The horses will be black.

The tenses are also prefixed to the forms of nouns found in column the first of the table of nouns, Section III., page 21, No. 25.

## SECTION X.

## ADVERBS, CONJUNCTIONS, PREPOSITIONS.

*Adverbs.*

1. THE following are the principal :—

*Nanko*, There he is ; and *nanku*, Here he is, are thus varied according to the noun to which they refer :—

I. Nanko, nanku.	VII. Nabo, nabu.
II. Nalo, nali.	VIII. Nanko, nanku.
III. Nantso, nantsi.	IX. Nabo, naba.
IV. Naso, nasi.	X. Nango, nanga.
V. Nalo, nalu.	XI. Nanzo, nanzi.
VI. Nango, nangu.	XII. Nantso, nantsi.

Apa,	here.
Apo,	there.
Apa napaya,	here and there.
Ewe,	yes.
Emini,	at midday.
Futi,	often.
Gomso,	to-morrow : this morning.
Gemihla,	daily.
Gokuba,	because.
Genxa ukuba,	because of.
Gakumbi,	more.
Gase,	(prefixed to neuters) near by.
Gaku,	(prefixed to personals) near by.
Go, ge,	on account of.
Gapanthle,	besides, without.
Gako, goko,	therefore.
Hai,	no.
Izolo,	yesterday.
Incinane gakumbi,	less.

Kaloku,	now.
Kusasa,	early.
Kade,	a long time ago.
Kude,	far off.
Kamsinyane,	quickly.
Kanjako,	again, also.
Kona,	there.
Kanye,	exactly at once.
Kangako,	as much as that.
Kwe yesinene,	to the right.
Kwe sokunene,	to the right.
Kwe yesikohlo,	to the left.
Kwe yesanxele,	to the left.
Kodwa,	only, but.
Kunye,	together.
Kufupi,	near.
Kwa, kwe,	at, even.
Koko,	but.
Kungoko,	it is therefore.
Kwada,	at length.
Kude,	until.
Kanti,	whilst, notwithstanding which.
Kambe,	of course.
Kunene,	truly.
Malungela,	parallel with, opposite to.
Namhla,	to-day.
Nakancinane,	not at all.
Ne, no, na,	or, and, with.
Nangona,	although.
Noko,	nevertheless.
Oko,	then, that, (indefinitely,) when.
Oku,	this (indefinitely).
Paya,	there.
Pezolo,	last night.
Pofu,	how then.



Ukuba,	for, if, whether, because, that.
Umhlaumbi,	perhaps.
Ungabi,	lest.
Ukuze,	in order that.
Xeshikweni,	when.
Xa,	when.

2. *Of Conjunctions*: (1.) Nouns are joined conjunctively, by using the forms in the third column of the table of nouns, section III., page 21, No. 25, for the second noun; thus:—

Ihashe nenkomo; A horse and cow.

Umtu nehashe; A man and horse.

(2.) Verbs are joined in the present and future time by, for the second verb using the apocopated form of the present perfect tense indicative mood, the third person singular, declension I., taking *a* for its prefix; thus:—

Wo ya *a kangele*; He will go and look.

Boya *ba buye*; They will go and look.

Hlalani *ni tete*; Sit ye and talk.

Siya ku hlala, *sonwabe*; We shall sit and enjoy ourselves.

(3.) In the past indefinite tense both verbs are placed in that tense; as:—

Da ya Da kangela.

(4.) The disjunctive conjunction or is expressed by the word *umhlaumbi*, perhaps; thus:—

Tabata e li hashe, umhlaumbi elo; Take this horse or (perhaps) that.

Ma si hambe ga lenthlela umhlaumbi ku le ; Let us travel by this road or (perhaps) by that.

3. (1.) Nouns which follow prepositions take *kw* before their prefix ; thus :—

Pezu kwomhlaba ; Upon the ground.

Kamva kwexesha ; After the time.

(2.) The following are the principal prepositions :—

Pantsi,	beneath, on the ground.
Pesheya,	beyond, on the other side.
Ele,	beyond.
Panthle,	without, outside.
Ezantsi,	beneath, under.
Pezulu,	above.
Pezu,	upon.
Pambi, pambile,	before.
Ese,	on the other side of.
Ganeno,	on this side.
Pakati,	within, among.
Emva,	behind.
Kamva,	after.
Kuloko,	but then.

4. *Ke, je, bo* are sometimes appended to words with the sense of *then, truly* : among the Zulus *na* is used in the same manner :—

Yinina ke ?	wherefore, why then ?
Kaloku je,	now then.
Ewe-bo,	yes-truly.

5. *Ra* is sometimes added to adjectives with the sense of the English syllable *ish* :—

Into i bomvura ; The thing is reddish.

*Ra* is also added to the abstract form of nouns with the sense of *a little*: when thus used, the verbal prefixes precede the noun in the same manner as in No. 5, on the use of *ukuba* :—

U nobukosira ; He has a little captainship.  
Ba mobulumkora ; They have a little wisdom.  
Wo ba nobukosira.

#### INTERJECTIONS.

6. The interjections are—

Mawo ! Wonderful ! Oh ! Yo ! Au ! He ! E !

END OF THE GRAMMAR.

# EXERCISES

ON

## BOYCE'S KAFFIR GRAMMAR.

BY W. J. DAVIS.

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### I. EXERCISES ON NOUNS.

#### 1. *On Number.*

Write the plurals of

Umfazi ; Woman.	Isicaka ; Servant.
Umtu ; Man.	Unomeva ; Wasp.
Inkwenkwe ; Boy.	Usapo ; Child.
Inkazana ; Girl.	Ulwanthle ; Sea.
Ilizwe ; Country.	Upau ; Sign.
Ihashe ; Horse.	Umlambo ; River.
Inkunzi ; Bull.	Ubuso ; Face.
Imazi ; Cow.	Ukutya ; Food.
Udadi ; Sister.	

2. *On the Genitive Case.*

Supply the genitive in the following sentences :—

- Inhlu inkosi ; House of the captain.  
 Umtu ilizwe ; Man of the country.  
 Umqwazi John ; Hat of John.  
 Idadi umlambo ; Duck of the river.  
 Inkosi William ; William's captain.  
 Umlambo ulwanthle ; River of the sea.  
 Isicaka Vadana ; Vadana's servant.  
 Isitya umfazi ; Basket of a woman.  
 Ulwanthle umhlaba ; Sea of the earth.  
 Ulunti inhlu ; Rod of the house.  
 Ubuso isicaka ; Face of the servants.  
 Amahashe ukumkani ; Horses of the king.  
 Umtu Pato ; Pato's man.  
 Izimvu Faku ; Faku's sheep.  
 Imiti ilizwe ; Trees of the country.  
 Intombi umfazi inkosi ; Daughter of the wife of the captain.  
 Inkosi abantu ama-Israel ; Captain of the people of Israel.  
 Ilizwi U-Tixo izulu ; Word of the God of heaven.  
 Ukufa U-Khristus U-Tixo ; Death of the Christ of God.

3. *On the Ablative Case of Nouns.*

(1.) Write the ablative of the following nouns :—

- Inhlela ; Path.  
 Umtu ; Man.  
 Isitya ; Basket.  
 Inkohliso ; Deception.  
 Umhlambi ; Drove.  
 Intamo ; Neck.  
 Usapo ; A child.  
 Inkosi ; Captains.  
 I-Jerusalem ; I-London.  
 Umtu Clarkebury ; Man belonging to Clarkebury.

(2.) Supply the genitive in the following sentences, and place the nouns in the ablative :—

Inhlela inkomo ; In the path of the cattle.

Umlomo amahashe ; In the mouth of the horses.

Ilizwi U-Tixo ; In the word of God.

Inkumbulo inkliziyiyo ; In the thoughts of the heart.

Imicamango umpefumlo ; In the meditations of the soul.

Ukuncokola Jane no John ; In the conversation of Jane and John.

#### 4.

Correct the following errors :—

Elizwini ; In the world.

Esanhlweni ; In the hand.

Enklini ; In the house.

Imlanjeni ; In the river.

Esityini ; In the basket.

Enkabini ; In the ox.

Ebuseni ; In the face.

Emlambeni ; In the river.

Emlomeni ; In the mouth.

Edakeni ; In the mud.

Emtwini ; Near the man.

Irini ; At the Irini.

#### 5. *On Nouns in Apposition.*

Supply the requisite forms to express in the following sentences, “ which is,” “ who is,” &c. :—

Isicaka igosa ; The servant (who is) the favourite.

Umtu inkosi ; The man (who is) the captain.

Igosa umtu ; The steward (who is) the man.

Isitulu isicaka ; The deaf person (who is) the servant.

Abasemzini inkosi ; The strangers (who are) the chiefs.

Izihlobo amadoda ; The friends (who are) the men.

Imitombo imilambo ; The fountains (which are) the rivers.

6. *Farther Exercises on Nouns.*

By what are nouns distinguished in Kaffir?

How many prefixes are there to nouns?

Name them.

How are nouns classified?

How many declensions are there?

How many of those are singular?

How many are plural?

How many are both singular and plural?

Repeat the declensions with the distinguishing peculiarities of the nouns each contains.

How is the plural formed?

Repeat the changes which take place in declensions I. to VI., in forming their plurals.

What are the *exceptions* to the general rules for forming the plurals?

Repeat the euphonic letter of each declension, beginning with the I.

How is the place of genders supplied in Kaffir as far as grammatical construction is concerned?

How many cases are there to a Kaffir noun?

Repeat them.

How is the genitive case formed?

Is there any difference in the forming of the genitive of a common noun, and one which is the name of a person?

How is the genitive formed when emphasis is required?

What is the ablative termination?

Is the initial vowel of nouns altered in the ablative?

What letters change in the ablative, and what are those changes?

How is the ablative of *places* formed?

How is the ablative formed when preceded by a pronoun?

How are the words,—by, with, through, also, & and, expressed when connected with nouns?



How are nouns placed in apposition?

How is the diminutive of nouns formed?

Are nouns ever personified in Kaffir?

How do the Kaffirs frequently personify words?

Why is but little attention to the gender of nouns necessary in Kaffir?

## 7.

Correct the following errors :—

Ukukanya bezulu ; Light of heaven.

Abantu kwomhlaba ; People of earth.

Umtu lobukulu ; A man of consequence.

Ubumnyama kwobusuku ; Darkness of night.

Inkomo somtu ; Cattle of the man.

Ilizwi yika Tixo ; Word of God.

Imisebenzi zika Satan ; Works of Satan.

Imilambo bomhlaba ; Rivers of the earth.

Umti yomlambo ; Tree of the river.

Ukutya somtwana ; Food of the child.

Ubuso kwenkwenkwe ; Face of the boy.

Inkosi yabantu ; Captains of the people.

Ukuxolela bezono ; Forgiveness of sins.

Umsindo buka Tixo ; Wrath of God.

Utando ka Tixo ; Love of God.

Inkumbulo yenkhliziyo ; Thoughts of the heart.

### *Example of parsing Nouns.*

Isitya somtu wasemampondweni ; Basket of a man of Amamponda Land.

*Isitya* ; A noun ; why ? Because it has a prefix,—isi, of the IV. declension, nominative case. What is its euphonic letter ? S. How is its ablative case formed ? Esityeni, the initial vowel being changed into e, and the final vowel into eni. How is its plural formed ? By changing isi into izi, as izitya.

*Somtu* ; A noun in the genitive case, governed by a noun of declension IV.

*Wasemampondweni* ; A noun, ablative case, but governed in the genitive case by *umtu*, the noun preceding it implying that *umtu*, a person, is one belonging to Amamponda Land. (See Sec. III., No. 19, of the Grammar.)

## II. EXERCISES ON ADJECTIVES.

### 1. On Nouns used adjectively.

Unite the following nouns, so that the second may qualify the first, supplying the words, *who has*, *which has*, &c. :—

Umtu ukwazi ; A person (who has) knowledge.

Ibadi amendu ; A deer (which has) speed.

Inkosi usizi ; A captain (who has) sympathetic sorrow.

Isitulu amanhla ; A deaf person (who has) strength.

Udaka inhlabati ; Mud (which has) sand.

Umfula ingca ; A valley (which has) grass.

Ubusika ingqeli ; A winter (which has) cold.

Ukutya amanhla ; Food (which has) strength.

Abantu inceba ; People (who have) mercy.

Amahashe ubuncwangu ; Horses (which have) vice.

Izimvu ukwekwe ; Sheep (which have) scab.

Imilambo amatye ; Rivers (which have) stones.

Abantu imipefumlo ; People (who have) souls.

### 2. On Numbers and counting.

(1.) Supply the proper prefixes to the following numbers :—

Umtu nye ; Ihashe nye ; Isitya nye ; Ubuso mbini ukuhlwane ; Amahashe boxo abantu sixenuxe ; Imibambo hlanu ;

Amadoda tatu ; Umtu kuqala ; Ilizwi sibini ; Umhla sitatu ; isitya sinye ; Umhla sitandatu ; Indau simboxo.

Tabata (*v. a.*) inkomo ntatu ; Take three cattle.

Nika (*v. a.*) amaqula mane ; Give four round buttons.

Amadoda mabini ; Both men.

Inkomo ntatu ; All three of the cattle.

Imiti tandatu ; All six of the trees.

Nye umhla ; Another day.

Umhla mbi ; A different sort of a day.

Nye ilizwi ; Another word.

Ilizwi mbi ; Another word of a different description.

Nye ilizwe ; In another country.

Nye inhlu ; In another house.

Inhlu mbi ; Another sort of a house.

Nye inhlu ; Another house.

(2.) Correct the following errors :—

Ilizwi e-nye ; One word.

Ingubo omabini ; Two cloaks.

Amahashe zinhlanu ; Five horses.

Abantu mabini ; Two people.

Inkosi ba-bini ; Two captains.

Inkunzi e linye ; One bull.

Imazi libe li-nye ; Cow, let it be one.

Izibani mabini ; One candle.

Enye isitya ; One basket.

Il-inye inyanga ; One mouth.

Kwomye ilizwe ; In another world.

Kwenye icala ; On the other side.

Ubuso o ku-bini ; Two faces, or faces which are two.

Izanhla o zi-bini ; Two hands, or hands which are two.

Inkosi o-nye ; One captain, or captain who is one.

Abantu a zi-ne ; Four people, or people who are four.

Awakwenkwe o ba-bini ; Two boys, or boys who are two.

Nanye ihashe ; Not one horse.  
 Nabunye usapo ; Not one child.  
 Nalinye indoda ; Not one man.  
 Umtwana o sibini ; The child who is the second.  
 Inkwenkwe e zi sihlanu ; The boy who is the fifth.  
 Ilizwe yi-mbi ; Another world of a different sort.

### 3. *Exercises on the comparison of Adjectives.*

(1.) Supply the comparative in the following sentences :—

U lungile banye ; Thou art more righteous than others.  
 Lo' mlambo umkulu lowo ; This river is greater than that.  
 Inhlu e-nkulu leyo ; A house greater than that.  
 Intoinkulu kuzo zonke izinto ; A thing greater than all other things.

(2.) Supply the superlative in the following sentences :—

Umlambo o-mhlope ; A river which is very white.  
 Ihashe ; It is not merely a horse.  
 Ilangatya ; A flame which exceeds all others.  
 Umlambo ; A river which exceeds all others.  
 Umtu o-mkulu ; A man who is altogether great.

(3.) Correct the following errors :—

Umtu e-mkulu ; A great man.  
 Ihashe o-mkulu ; A horse which is great.  
 Isitya e zi-mhlope ; A white basket.  
 Ityuwa e li-rara ; Salt which is bitter. (This noun follows the analogies of Dec. III.)  
 Inkosi a ba-kulu ; Great captains.  
 Umhlaba e solukuni ; Hard earth.

Imiti o lu-tshica ; Tough trees.

Isinciti e zi-lutshica ; A tough piece of iron.

Asi lilo inkosi ; It is not merely a captain.

Asi lilo isitya ; A basket which exceeds all others.

Asi babo inkosi ; Captains who exceed all others.

Asi bubo abantu ; They are not merely people.

*Examples of the use of the different forms of the Personal Pronoun.*

The following examples of the use of the different forms of the pronoun were omitted in the grammar ; but as they are calculated to facilitate the use of the pronouns in practice, they are given here :—

(More extended examples will be given of the personal pronouns as connected with the verb.)

1. *Nominative Case, No. 1.*

When this nominative is used in connexion with adjectives, it gives emphasis to the same, and, moreover, distinguishes the pronoun from others ; as :—

PER.

SING.

1. Dimkulu *mina* ; I am great *I*. (Implying that none are greater.)
2. Umkulu *wena* ; Thou art great *thou*.

(DEC.)

3. I. Umkulu *yena* ; He is great *he*.
- II. Likulu *lona* ; It is great *it*.
- III. Inkulu *yona* ; It is great *it*.

&c.

&c.

*Nominative, No. 2.*

These forms are used as the pronominal prefix of the adjective and verb. They will be seen prefixed to each tense of the verb, and also to the adjectives preceded by the relative pronoun, in the table of proper adjectives.

*2. Genitive Case.*

The forms of the genitive are used, with the euphonic letter of the noun preceding the genitive case of the pronoun prefixed, for the formation of the possessive pronouns ; as :—

(DEC.)

I. Umtu *wake* ; His man (referring to a person).

III. Ihashe *layo* ; Its horse.

IV. Inkosi *gaso* ; Its captain.

&c.

&c.

Here it will be observed, that *ake* is the genitive of declension I., *ayo* that of declension III., and *aso* that of declension IV. ; the *w* before *ake* is the euphonic letter of *umtu*, *l* before *ayo* is that of *ihashe*, and *y* before *aso* is that of *inkosi* ; *umtu*, *ihashe*, and *inkosi* being the nouns preceding the forms of the genitive, and governing them in the possessive case.

*3. Dative Case.*

The dative is used in forming the comparative of adjectives ; as :—

Dimkulu *kuye*, *kulo*, *kuyo*, *kuso*, *kulo*, &c. ; I am greater than he, it, &c.

The reason of the dative being used in this formation, is, that, rendered literally, the above sentences would stand thus : I am great to him, it, &c.

This case is also used in the sense of with, preceded by nouns and the nominative No. 2 ; as :—

Lo 'nto i *kuwe* ; That thing is with thee.

E zi zinto azi ko *kumi* ; These things are not with me.

Ukuxolelwa kwezono zi *kuye* U-Tixo ; Forgiveness of sins is with God.

#### 4. *The Accusative Case.*

The accusative is always inserted in the verb, between the verbal prefix and the root of the verb.

Sometimes the *ablatives* No. 4, and No. 3, are joined together ; as :—

Guye nami ; It is he and I.

Dimi nabo ; It is I and they.

&c.

&c.

#### 5. *Exercises on the personal and demonstrative Pronouns.*

1. What is the effect produced by the use of the nominative No. I. when used with adjectives ?

In which of the persons and declensions do the nominative No. II. and the accusative case take the same forms, and in which do they differ ?

How are the possessive pronouns formed ?

How are they formed when emphasis is required ?

Which case of the personal pronoun is used in the comparison of adjectives ?

How is the nominative No. 2 used ?

Repeat the demonstrative pronouns according to each declension of nouns.



How are the phrases, "the same," "it is it," and "it is even it," expressed in Kaffir ?

In what manner is "whose," the genitive of "who or which," usually expressed in Kaffir ?

Give a few examples.

Repeat the forms often prefixed to the noun immediately following "whose," according to the different declensions.

In how many different ways can "whom or which," the accusative of the relative pronoun, be expressed ?

Wherein do these ways differ ?

How many *exceptions* exist to the general rules for forming "whom or which ?"

Name them.

What forms are used for expressing, "Of, by, through, in, from, to whom, or which ?"

Repeat the tables No. 16 and 17, Section V.

Correct the following errors.

*Nouns, Adjectives, and Pronouns.*

2. Ihashe e-nkulu yona ; That is a large horse.

Inkosi e-nkulu lo ; That is a great captain.

Di-gumtu o lu-kulu ; I am a great man.

E zamahashe ma-kulu ; Those horses are large.

Lo 'nto iy-into e inkulu ; That is a large thing.

E so sitya zi-mhlope ; Those baskets are white.

Utyalwa o-mnandi ; Beer that is pleasant.

Uſapo lo o-mhle ; That is a pretty child.

Ukutya o ku-rara wona ; That food is bitter.

Amampond-a noburoti bona ; The Amamponda are brave.

Amahashe le yaya ; Those horses there.

Li kwa lilo inkosi ; It is the very same captain.

Umtu ukwazi li-kulu ; or, umtu o kwazi zi-kulu ; A man whose wisdom is great.

Ilanga e si kukanya ku namanhla ; The sun whose light is strong.

Abantu a ba zityebi ba-kulu ; The people whose riches are great.

Inhlu umtu o yi tandayo ; The house which the man loves.

Umfazi u wa m bonayo ; The woman thou didst see.

Izihlangu di teta gaso ; The shoes of which I spoke.

Incwadi di funda galo ; The book through which I learn.

Isicaka e di bendi teta kuye ; The servant to whom I was speaking.

Umtwana di thlala nayo ; The child with whom I play.

Umlingani wa di hamba nalo ; My companion with whom I walk.

Hashe lam di teta gaye ; My horse of which I speak.

Umhlobo babo di m tetela yona ; Their friend for whom I speak.

Inkosi yam di li sebenzela lona ; My captain for whom I work.

Into di m lindela yena ; The thing for which I wait.

#### 6. *Exercises on the Genitive of Who or Which.*

Supply the requisite forms to express *whose* in the following sentences :—

Umtu uhlu inkulu ; A man (whose) house is great.

Isicako misebenzi mikulu ; A servant (whose) work is great.

Hashe mendu makulu ; A horse the speed (of which) is great.

Inkosi bantu baninzi ; A captain (whose) people are numerous.

Abantu kwazi kukulu ; People (whose) knowledge is great.

Umlambo manzi a namanhla ; A river (whose) waters are strong.

Inkomo mabala a bomvu ; Cattle the colour (of which) is red.

The remark made at page 141, as introductory to the examples there given, is equally applicable to those which follow here :—

#### *Examples of the Personal Pronouns connected with the Verb.*

1. The nominative case. The nominative case No. 1 follows the verb thus :—

PERS.	SING.	PLU.
1.	Diya hamba <i>mina</i> ; I go I.	..... Siya hamba <i>tina</i> ; We go we.
2.	Uya hamba <i>wena</i> ; Thou goest thou.	..... Niya hamba <i>nina</i> ; Ye go ye.
(DEC.)		(DEC.)
3. I.	Uya hamba <i>yena</i> ; He ... IX.	Baya hamba <i>bona</i> ; They go they.
... II.	Liya hamba <i>lona</i> ; ... X.	Aya hamba <i>wona</i> ; They go they.
	It goes it. &c.	&c.

When the nominative No. 1 thus follows the verb, it gives emphasis to the assertion, and distinguishes the person or noun referred to from others ; as :—

Nangona abanye banga mkon ziyo U-Tixo, diya ku m konza *mina* ; Notwithstanding that others serve not God, *I* will serve him *I*.

Andi sa yi kuvuma *mina*, napakade ; *I* will never consent *I*. (Implying that it is my fixed purpose, from which I will never swerve, not to consent.)

2. The nominative No. 1 is also used when two nouns, or a noun and a pronoun, are spoken of in the same sentence, having the same forms of the nominative No. 2, to point out with precision to which person or noun the action of the verb is referred ; as :—

Sa suka nesicaka, kodwa sa buya *sona* enhleleni ; We started with the servant, but he returned in the path.

Sa suka nesicaka, kodwa sa buya *tina* enhleleni ; We started with the servant, but we returned in the path.

3. It will have been observed that the nominative No. 2 is prefixed to the verb in all its tenses.

4. *The genitive case* is not used in connexion with the verb.

5. *Dative case* : this case is used in Kaffir in the sense of *with* after neuter verbs used adjectively ; as :—

Di qumbile kuwe ; I am angry with thee.

6. *The accusative* is inserted in the verb thus :—

PERS.	SING.	PLU.
1.	Uya <i>di</i> tanda ; He ..... loves me.	Uya <i>si</i> tanda ; He loves us.
2.	Uya <i>ku</i> tanda ; He ..... loves thee.	Uya <i>ni</i> tanda ; He loves you.
(DEC.)		(DEC.)
3. I.	Uya <i>m</i> tanda ; He loves him.	... IX. Uya <i>ba</i> tanda ; He loves them.
... II.	Uya <i>li</i> tanda ; He loves it.	... X. Uya <i>wa</i> tanda ; He loves them.
... III.	Uya <i>yi</i> tanda ; He loves it.	... XI. Uya <i>zi</i> tanda ; He loves them.
... IV.	Uya <i>si</i> tanda ; He loves it.	... XII. Uya <i>yi</i> tanda ; He loves them.
... V.	Uya <i>lu</i> tanda ; He loves it.	
... VI.	Uya <i>wu</i> tanda ; He loves it.	
... VII.	Uya <i>bu</i> tanda ; He loves it.	
... VIII.	Uya <i>ku</i> tanda ; He loves it.	

It is thus inserted in all the tenses between the prefix and the verb ; as :—

Di ya ku *m* tanda ; I shall or will love him.  
 Wa *m* tanda ; He loved him.  
 Ba di tanda ; They loved me.  
 Di bendi *li* tanda ; I was loving it.  
 Andi *ba* tandanga ; I did not love them.

7. *Ablative case* No. 1 is used after *passive verbs* and the *present perfect tense of neuter verbs used adjectively*, meaning it is done by it, by me, &c. ; as :—

PERS.	SING.	PLU.
1.	Uya betwa <i>dimi</i> ; He is ..... beaten by me.	Uya betwa <i>siti</i> ; He is beaten by us.
2.	Uya betwa <i>guwe</i> ; He is ..... beaten by thee.	Uya betwa <i>nini</i> ; He is beaten by you.

(DEC.)	(DEC.)
3. I. Uya betwa <i>guye</i> ; He is ... beaten by him.	IX. Uya betwa <i>babo</i> ; He is beaten by them.
... II. Uya betwa <i>lilo</i> ; He is ... beaten by it. &c.	X. Baya betwa <i>gawo</i> ; They are beaten by thee. &c.

8. No. 2 is distinguished in its use from No. 1, by No. 1 being used when the pronoun or antecedent *is the actor*. No. 2 is used when the action is performed *in consequence of*, or *on account of*, the pronoun or antecedent, or when the antecedent is merely an *agent* employed *by another* who is the *actor* ; as :—

1.	2.
Yenzwa <i>lilo</i> ; It done <i>by</i> it.	Yenzwa <i>galo</i> ; It is done in consequence of, or through, it.
Ku biwe <i>siso</i> isicaka ; It is stolen <i>by</i> the servant.	Ku biwe <i>gaso</i> isicaka ; It is done through the servant.

(Meaning, that it is stolen through some fault of the servant.)

Si bulawa *lilo* ihashe ; We are killed by the horse. Si bulawa *galo* ihashe ; We are killed *on account of* the horse.

Si neolile *zizo* izono zetu ; We are defiled by our sins. Si netyala *gazo* izono zetu ; We are guilty *in consequence of* our sins.

N.B. As the above is a *very nice distinction*, and yet necessary to be well understood, and *strictly attended to in practice*, the learner will do well to pay particular attention to it.

9. The ablative No. 2 is also used after *an active verb* in the sense of respecting, or concerning, a person or thing ; as :—

Siya teta *gaye* ; We speak of, or respecting, him.

Uya teta *galo* ihashe ; He is speaking respecting a horse.

Siya pikisana *gayo* leyo' nto ; We are contending concerning that thing.

10. The relative pronoun can here be prefixed to the verb, according to the rules of the Grammar, but the accusative is not inserted ; as :—

(DEC.)

I. Umtu a teta *gaye* ; The man of whom he speaks.

II. Ilizwi u teta *galo* ; The word of which thou speakest.

III. Inkosi e di bendi teta *gayo* ; The captain of whom I was speaking.

IV. Isitya aya ku betwa *gaso* ; The basket respecting which he will be beaten.

V. Usana o lu da teta *galo* ; The infant that, of whom I spoke.

VI. Umti lowo da pikisana nawe *gawo* ; The tree that, respecting which I contended with thee.

&c.

&c.

&c.

11. No. 3. This form is used for “with,” when the noun or pronoun referred to is a joint agent with another in the action of the verb, implying that the action of the verb is performed conjointly, or at the same time, by both the parties mentioned ; as :—

Siya hamba *nani* ; We walk with you.

Niya hlala *nati* ; Ye sit with us.

Ba besi hla *nati* ; They were eating with us.

Siya sela *nabo* ; We drink with them.

It (No. 3) is likewise used when “also” follows a verb ; as :—

Siya tanda *nati* ; We love also.

Si lumkile *nati* ; We are wise also.

Ihashe la beli ko *nalo* ; The horse was there also.

12. It is used for the conjunction “and,” when two pronouns, or a noun and pronoun, are united ; as :—

Wena *nami* ; Thou and I.

Mina *nawe* ; I and thou.

Bona *nalo* ; They and it.

Wo hamba wena *nabo* ; Thou wilt go and they also.

Sa si bona tina, *nabo* ; We saw and they also.

So fa tina, *nabo* bonke abantu ; We and all people shall die.

Isicaka *nabo* ; The servant and they.

Abantu *nami* si besi hamba ; The people and I were walking.

*Examples of the use of the Relative Pronoun as  
connected with the Verb.*

1. The relative pronoun is only prefixed to verbs in the *third person*. When thus prefixed, the present imperfect tense of the indicative mood is used for the present or any indefinite time, the particle *yo* being *affixed* to the verb.





Ubu *guwe* o wa tetayo ; It was thou who talkedst.

Ebe *guye* o wa ye tetayo ; It was he who was talking.

5. When the ablative No. 1 is preceded by the prefixes of the past imperfect tenses, the verbal prefix of the third person of the past indefinite tense is prefixed to the verb ; as :—

Di be di dimi o wa hambayo ; It was I who walked.

Si be si siti a ba tetayo ; It was we who talked.

*Of Whose, the Genitive of the Relative Pronoun, when connected with Verbs.*

1. The forms found in No. 13, section V., page 40, of the Grammar, are used in connexion with the *verb*, in the same manner as when preceding *adjectives* ; but the *accusative of the pronoun* of the same declension as the noun immediately following *whose*, is inserted in the verb, and the particle *yo* affixed to the *past and present imperfect tenses* ; as :—

(DEC.)

I. Umtu onkosi di yi tandayo ; A man, whose captain I love.

II. Ihashe elinyau di ya ku zi bona ; A horse, whose feet I will see.

III. Inkosi ebantu u ba ziyo ; A captain, whose people you know.

IV. Isicaka esinkosi da yi ncedayo ; A servant, whose captain I helped.

V. Usana olubuso di bu tandayo ; An infant, whose face I love.

VI. Umlambo osibuko baya ku li wela ; A river, the ford of which they will cross.

VII. Ubutyalwa obumanhla ba wa tandayo ; Beer, the strength of which they love.

- VIII. Ukutya okuvumba di li tandayo ; Food, the smell of which I love.
- IX. Abantu abankosi diya ziyo ; People, whose captain I know.
- X. Amaxosa amasiko dinga wa tandiyo ; Kaffirs, whose customs I cannot love.
- XI. Inkosi ezimahashe no wa bonayo ; Captains, whose horses you will see.
- XII. Imiti emasebi di bendi wa gaulayo ; Trees, the branches of which I chopped.

*Of Whom or Which, when connected with the Verb.*

1. The learner will now do well to turn to the rules and their exceptions, inserted page 42, No. 14, section V., of the Grammar, and make them familiar to himself.

2. Examples of the first rule and its exceptions.

(DEC.)

- I. Umfazi o da m tetisayo ; The woman whom I reproved.
- II. Ilizwi uya ku li teta ; The word thou wilt speak.
- III. Inkomo e di yi tengayo ; The beast which I buy.
- IV. Isitya a si tungileyo ; The basket which he has made.
- V. Usana o wa m tandayo ; The infant which he loved.
- VI. Umti o siya ku gaula ; The tree which we shall fell.
- VII. Ubulumko a ba bu tandayo ; Wisdom which they love.
- VIII. Ukutya inkosi e ziya ku ku swela ; Food, of which the captains will be destitute.
- IX. Abantu isicaka e siya ku ba nceteza ; The people whom the servant will betray.
- X. Amahashe e na wa kwelayo ; Horses which you did ride.
- XI. Inkomo abantu a ba zi tandayo ; Cattle which the people love.
- XII. Imilambo e di yi bonileyo ; Rivers which I have seen.

## 3. Examples of the second rule.

(DEC.)

- I. Umtu a ba bulala yena; The man whom they killed.
- II. Ihashe a kwela lona; The horse which he rides.
- III. Inkomo e diya ku rxela yona; The beast I shall slaughter.
- IV. Isitya a ba ya ku tenga sona; The basket which they will buy.
- V. Usana o si tanda lwona; The infant whom we loved.
- VI. Umti e da gaula wona; The tree which I felled.
- VII. Ubulumko a ba swela bona; The wisdom they are destitute of.
- VIII. Ukutya e siya ku tya kwona; The food which we shall eat.
- IX. Abantu e siya ku funa bona; The people whom we shall seek.
- X. Amadoda a baya ku fumana wona; The men whom they will find.
- XI. Inkosi abantu a be va zona; The captains whom the people obey.
- XII. Imiti inkosi e zi funa yona; Trees which the captains seek.

## 4. Examples of the fourth exception to the general rule, page 43, Remark IV.

(DEC.)

- I. Umtu o ya ku funwa yinkosi; The man whom the captain will seek: *literally*, The man (that) who will be sought by the captain.
- II. Ihashe e liya ku nyulwa dimi; The horse which I shall choose.
- III. Inkomo e ya rxelwayo; The beast which is being slaughtered.
- IV. Isicaka e si qashiweyo; The servant which is contracted.

- V. Usana o lu twalwa lihashe ; The infant whom the horse carries, or who is carried by a horse.  
 VI. Umlambo o wa guqulwayo ; The river which was turned.  
 VII. Ubuso o bu tandwayo ; The face which is loved.  
 IX. Abantu a ba ncetewayo ligosa ; People whom the favourite betrays, or who are being betrayed by the favourite.  
 X. Amahashe a ya ku kwelwa ; Horses which will be ridden.  
 XI. Inkosi e ziya ku pakanyiswa ; Captains who will be exalted.  
 XII. Imiti e ya gaulwayo ; Trees which are being felled.

5. The relative pronoun, when prefixed to verbs, may be connected with all the ablative cases of the personal pronoun ; thus :—

Abantu e siya kulwa *nabo* ; People with whom we shall fight.  
 Amadoda a baya ku hlala *nabo* ; Men with whom they will dwell.

Umtu e di teta *kuyo* ; A person to whom I speak.  
 Inkosi e si teta *gazo* ; Captains of whom we speak.

*Exercises on the Personal Pronoun connected with the Verb.*

When the nominative No. 1 follows the verb, what effect is produced thereby ?

For what purpose is the nominative No. 1 used when a noun and a pronoun are spoken of in the same sentence, having the same forms of the nominative No. 2 ?

How is the nominative No. 2 used ?

How is the dative case used in connexion with neuter verbs ?

Give some examples of the use of *the accusative* inserted in the verb.

How is the ablative No. 1 used after passive verbs, and the present perfect tense of neuter verbs ?

How is the ablative No. 1 distinguished in its use from No. 2 when connected with the verb ?

What case of the pronoun is used after an active verb in the sense of respecting or concerning?

What case is used in the sense of *with*, *also*, and *and*, when two pronouns, or a noun and pronoun, are united?

2. Insert the *accusative* of the pronoun in the following sentences :—

U-Satan u ya funa uku bubisa ; Satan seeketh to destroy (us).

U-Tixo unga 'nga tamsangela ; God wishes to bless (us).

Dinga dinga kwela e lo hashe ; I wish to ride (it), that horse.

Ba tetisa ; They reproved (him).

Sa xota ; We drove (them) away.

Na lathla ; Ye threw (it) away.

Inja le andi tandi ; I love not (it), that dog.

3. Correct the following errors.

Di ya hamba wena ; Thou walkest.

Zi ye za wona ; They are coming.

Izicaka ziya sebenza bona ; The servant's work.

Amahashe aya pala zona ; The horses gallop.

Imilambo iya pompoza wona ; The rivers run.

Nangona ba hleli abanye se diya ku hamba yena ; Notwithstanding that others sit, I have determined to go.

Andi zi funa la 'mahashe ; I do not want those horses.

Baya ku batetisa lo' madoda ; They will reprove those men.

Aku zi tandana a bo bantu? Dost thou not love these people?

Imiti leyo ziya ku gaulwa ; These trees will be felled.

Ba sindiswa guwe ; They were saved by me.

Ba kululwa babo ; They were released by us.

Si xolelwe gaye inkosi ; We are forgiven by the captain.

Ubulelwe yiyo ihashe ; He is killed by the horse.

Ilizwe u teta galo ; The country of which he speaks.

Into sa teta gaye ; The thing respecting which we spoke.

Imbali babe cokola gaso ; The history respecting which they were conversing.

*Exercises on the Relative Pronoun.*

How are the relative pronouns expressed in Kaffir?

What nouns take o, which e, and which a, for their relative pronouns?

How is the place of the relative pronoun supplied in the first and second persons when prefixed to verbs?

Are there more than one way of supplying the relative in the first and second persons?

To what tenses of the verb is the particle *yo* affixed when the relative pronoun is used?

2. Supply the relative pronoun in the following sentences, and affix the particle *yo*, where necessary, to the verb:—

Umtu tetā ; The man (who) speaks.

Abantu ba hamba ; The people (who) walk.

Ilanga liya ku puma ; The sun (which) will rise.

Inkomo ya hlula ; The beast (which) passed.

Isitya siya ku tungwa ; The basket (which) will be woven.

Udaka luya ku suswa ; The mud (which) will be removed.

Umlambo bu pompoza ; The river (which) was running.

Ubutyalwa bu bila ; Beer (which) is fermenting.

Ukutya kube ku pekwa ; The food (which) was being dressed.

Amahlempu ya ku ncedwa ; Poor people (who) will be helped.

Inkosi zi gweba ; Captains (who) reign.

Imiti hlumile ; Trees (which) have grown.

Di lila ; I (who) weep.

Dimi li la ; It is I (who) weep.

Di bendi dimi wa lila ; It was I (who) wept.

Siti sebenza ; It is we (who) work.

Ni beni nina ni beni hamba ; It was ye (who) were walking.



*Exercises on the Genitive of the Relative Pronoun when connected with Verbs.*

Supply the requisite prefixes to the noun following *whose*, insert the proper accusative of the pronoun in the verb, and affix the particle *yo*, where proper, in the following sentences :—

Umfazi gama di biza ; The woman (whose) name I call.

Ilizwe miti u ya ku bona ; The country the tree (of which) thou wilt see.

Ilizwe bantu da tanda ; The country the people (of which) I loved.

Inkosi sicaka bebe beta ; The captain (whose) servant they were beating.

Isitya mniniso diya ku bona ; The basket (whose) owner I shall see.

Usana nina diya ku ba di teta naye ; The infant with (whose) mother I shall be speaking.

Umti masebi diya ku qamla ; The tree the branches (of which) I shall cut off.

Abantu nhloko na bona ; The people (whose) heads you saw.

Amahashe zi hlangu sa betelela ; Horses (whose) shoes we fastened.

Inkosi nkomo ba xela ; Captains (whose) cattle they slaughtered.

*Exercises on Whom or Which when connected with the Verb.*

1. How many ways of expressing “whom” or “which” in Kaffir are there ?

Repeat the general rules.

How many exceptions are there to these rules ?

How is “whom” or “which” expressed in the first person sin-



gular, and first and second persons plural, when they are the nominative of the verb ?

How in the second and third person singular ?

How in the second person singular, when the nominative is the past indefinite tense ?

2. Prefix the relative to the verb, insert the accusative, and supply the particle *yo*, where necessary, in the following sentences :—

Lo ngumtu da ki limela ; That is the man (whom) I reproved.

Idadi diya ku tenga ; The duck (which) I shall buy.

Ukutya sa hla ; The food (which) we eat.

Isitya ba lahla ; The basket (which) they threw away.

Ubuhlempu di b'oyika ; The poverty (which) I fear.

Umti ba be canda ; The tree (which) they were sawing.

Usapo di tanda ; The child (whom) I love.

Isicaka di quashile ; The servant (whom) I have hired.

Inkosi siya ku basa ; The captain (whom) we shall serve.

Abantu diya funa ; The people (whom) I seek.

Amahashe si fumene ; The horses (which) we have found.

Inkomo isicaka sa bada ; Cattle (which) the servant stole.

Imiti abantu ba gaula : Trees (which) the people felled.

3. The learner can make exercises for himself on the second rule for the use of the "whom" or "which," *by omitting the accusative of the pronoun in the above sentences, and placing after the verb the nominative No. 1 of the personal pronoun agreeing with the antecedent.*

4. Prefix the relative to the verb, affix the particle *yo*, where necessary, and add the proper forms of the noun, and the ablative of the personal pronoun, according to the fourth exception to the general rule, page 43, Remark IV.

Umtwana tetisiwe : The child (whom I) reproved, or who was reproved (by me).

Imilambo ya dalwa Tixo; Rivers (which) were made (by) God, or (which) God made.

Inkosi daliwe ukumkani; Captains (which) the king commissioned.

Amasela gwetyiwe umgwebi; Thieves (which) the judge has condemned.

Abantu ba bulalwa utshaba; People (whom) the enemy killed, or (who) were killed (by) the enemy.

Ubulumko bu tandwa; The wisdom (which) he loves.

Unkombi wenzwa Noah; The ark (which) Noah made.

Ulwimi lwa tetwa; The lie (which) they spoke.

Isitya senziwe isicaka; The basket (which) was made by the servant.

Inkomo ya ku tengwa; The beast (which) you will buy.

Isela la banjwa; The thief (whom) thou didst seize.

## EXERCISES ON THE VERBS.

### *On the Forms or Conjugations.*

1. How many forms or conjugations of the verb are there? Name them.

How is the *simple* form of the verb distinguished?

How are the *objective*, the *causative*, the *reflective*, and the *reciprocal* forms distinguished?

From which of these forms are nouns generally formed?

How are nouns of declension I. formed?

How of declensions III., V., VII., and IX.?

When personal nouns are formed from vowel verbs, what changes take place in the prefix?

How are nouns which are names of things formed from vowel verbs?

What remarks are made under No. 5, section VI., on the objective form of the verb?

With what form of the verb is the objective form sometimes used?

With what case of the pronoun is the reciprocal form often used?

## 2. Correct the following errors.

Di tshelo yena; I say so for him.

Ba nalolo nina lonkomo? What right have they with that beast?

U nayolo nina E lo hashe? What right have you with that horse?

Ni nayelo nina lomtu? What right have you with that man?

U nazolo nina amahashe lawo? What right have you with those horses?

Ba nyuka ku-Bawo; They went up to my father.

Aboni baya ku fa ezonweni; Sinners will die in their sins.

Aba kohlakileyo bo xotwa esihogweni somlilo; The wicked will be driven into hell.

Bebe hamba apa; They were coming here.

Di tenge lonto; Buy for me that thing.

Utengele leyo 'nto; Buy that thing for thyself.

Ba tengela; They bought for themselves.

Siya sebenza kuni; We work with you.

Niya needa nabo; You help together with us.

## *On the Active and Passive Voices.*

How is the passive formed?

Are there any exceptions to the general rule for forming the passive?

Name them.

## *On the Infinitive Mood.*

When is the infinitive used as a noun?

When the infinitive is used as a noun in the genitive case, how is it ascertained whether the active or passive voice should be used?

When the infinitive is *governed in the genitive* by a noun, in what sense is it used in Kaffir?

*On the Indicative Mood.*

How do verbs ending in *ala* form their present perfect tense?

What is necessary to be borne in mind respecting the formation of the present perfect tense of verbs ending in *la*?

*On the Subjunctive Mood.*

How is the subjunctive mood formed in Kaffir?

Can *ukuba* be prefixed to all the tenses of the indicative mood in the sense of *if*?

When *ukuba* or *ukuze* is prefixed to the apocopated form of the present perfect tense of the indicative mood, what does it express?

How is the negative of this last-mentioned form expressed?

When is the future present indicative tense, No. 3, used in connexion with the subjunctive mood?

Supply the sign of the subjunctive in the following sentences.

Niya toho, niya teta inyaniso; *If* you say so, you speak truth.

Baya cela, ba beya ku zuza; *If* they ask, they will receive.

Ebe kangela wa eya ku bona; *If* he had looked, he would have seen.

Diya hamba di bone; I go *in order that* I may see.

Baya funa ba fumane; They seek *in order that* they may find.

Uk'uba si m konza u-Tixo, zuze ubomi o bu gunapakade; *If* we serve God, *we shall* obtain everlasting life.

Si ncede, singa bubi; Help us, *that* we perish not.

Si kanyise sibone; Enlighten us, *in order that* we may see.

Lumka unga kohlisma; Take heed *that thou* be not deceived.

3. Correct the following errors.

Ukuba di teta aba sa ku va noko ; If I speak, they will not hear notwithstanding.

Ukuba siya funa *siya ku* fumana ; If we seek, we shall find.

Ukuba siya kolwa ku Kristus *siya ku* sindiswa ; If we believe in Christ, we shall be saved.

Diya teta nencwadi ukuze *di funda* ; I read in order that I may learn.

Diya hamba ukuba *di bona* ; I go in order that I may see.

Baya baleka *ukuza* banga banjawa ; They run that they may not be caught.

Twala lo 'nto *diya ku* ku niko ibaso ; Carry that thing, and I will reward you.

Temba ku-Tixo *niya ku* sindiswa ; Trust in the Lord, and ye shall be saved.

### *On the Participles.*

What difference is there in the prefixes of the present imperfect tense of the indicative mood, and the prefixes of the present participle ?

How are the past and perfect participles formed ?

What is the difference between the present and perfect participles of the verb ?

How is the passive participle and the passive verb distinguished the one from the other ?

### *On Verbs used adjectively.*

What voice and tense of the verb are used adjectively ?

Are active intransitive verbs ever used adjectively ?

When the relative pronoun precedes a verb used adjectively, what addition is made to the verb ?

What form do active verbs take when used adjectively ?

Are there any exceptions to the general rules ?

Name them.

*On the Irregular and Vowel Verbs.*

How is an irregular distinguished from a regular verb?

How are the participles of irregular verbs, and the imperfect tenses, present, past, and future, formed?

What is to be observed in the conjugation of irregular verbs which have roots commencing in v, z, h, or m?

How is a vowel verb distinguished?

How are the vowels which terminate the verbal prefixes of the regular verb affected in the conjugation of vowel verbs?

What are the exceptions to the first general rule?

Repeat the exceptions to Rule II.\*

\* The chapters on irregular and vowel verbs, on the auxiliary verbs, peculiar forms of the verb, impersonal verbs, &c., &c., are either entirely new, or newly arranged for this the third edition of the Grammar: they have accordingly been so constructed, so many examples inserted, and such instructions given in the body of the Grammar where these forms of the verb are treated of, as to preclude the necessity of exercises and examples here.

THE END.



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